Pratisarga Parva

Of Bhavishya Purana

By Ved Vyas

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Pratisarga Parva: First Khanda (Section One)

Chapter 1

Description of the Royal Dynasties of the Satya Yuga

Having offered salutations to Narayana, and to Nara, the best of men, and to the Goddess Saraswati and Vyasa, one should then recite the Jaya (texts of victory).

The great sage Acharya Shaunaka asked—"O Muni! In the latter half of Brahma's lifespan, during the Mahakalpa named 'Bhavishya,' on the third` ++ day of the first year, in the Vaivasvata Manvantara, during the twenty-eighth Satya Yuga, which kings ruled? Please describe their characters and the duration of their reigns".

Sutaji spoke—In the Shvetavaraha Kalpa, on the third day of Brahma's year, at the beginning of the seventh muhurta, Maharaja Vaivasvata Manu was born. He performed austerities on the banks of the Saryu river for one hundred divine years, and from his sneeze, King Ikshvaku was born as his son. By the boon of Brahma, he attained divine knowledge. King Ikshvaku was a supreme devotee of Lord Vishnu. By His grace, he ruled for thirty-six thousand years. His son was Vikukshi; he ruled for one hundred years less than his father Ikshvaku, that is, for thirty-five thousand nine hundred years, and then departed to heaven. His son was Ripunjaya, and he also ruled for one hundred years less than his father Vikukshi, that is, for thirty-five thousand eight hundred years. His son was Kakutstha. He ruled for thirty-five thousand seven hundred years. His son was Anena, who ruled for thirty-five thousand six hundred years. Anena's son became famous by the name Prithu. He ruled for thirty-five thousand five hundred years, and his son was Vishvagashva, who ruled for thirty-five thousand four hundred years. His son was Adri, who ruled for thirty-five thousand three hundred years. His son was Bhadrashva, who ruled for thirty-five thousand two hundred years. King Bhadrashva's son was Yuvanashva, who ruled for thirty-five thousand one hundred years. His son was Shravasta. (He had founded the city of Shravasti) . At that time in the Satya Yuga, dharma was present throughout

Bharatavarsha with all its four feet: austerity, purity, compassion, and truth. All these kings of the Ikshvaku dynasty ruled the entire earth from the eastern to the western mountains with justice and righteousness. Maharaja Shravasta ruled for thirty-five thousand years. His son was Brihadashva, who ruled for thirty-four thousand nine hundred years. His son was Kuvalayashva, who ruled for thirty-four thousand eight hundred years.

Maharaja Kuvalayashva's son was Dridhashva, who ruled for one thousand years less than his father, that is, for thirty-three thousand eight hundred years. His son was Nikumbhaka, who ruled for one thousand years less than his father, that is, for thirty-two thousand eight hundred years. His son was Sankatashva, who ruled for one thousand years less, that is, for thirty-one thousand eight hundred years. His son was Prasenajit, who ruled for thirty thousand eight hundred years. After him was Ravansashva, who ruled for twenty-nine thousand eight hundred years. His son was Mandhata, who ruled for one hundred years less than his father, that is, for twenty-nine thousand seven hundred years. Maharaja Mandhata's son was Purukutsa, who ruled for twenty-nine thousand six hundred years. His son was Trinshadashva; thirty excellent horses were yoked to his chariot, which is why he was known as Trinshadashva. King Trinshadashva’s son was Anaranya, who ruled for twenty-eight thousand years.

Anaranya's son was Prishadashva; he ruled for six thousand years and finally went to the abode of the ancestors. Thereafter, a king named Haryashva came to power; he ruled for one thousand years less than King Prishadashva, that is, for five thousand years. His son was Vasuman, who ruled for one thousand years less than him, that is, for four thousand years. Subsequently, he had a son named Tridhanva, who ruled for one thousand years less than his father, that is, for three thousand years. By then, the second phase of the Satya Yuga had ended in Bharat.

Maharaja Tridhanva's son was Trayyaruni; he ruled for one thousand years less than his father, that is, for two thousand years, before going to heaven. His son was Trishanku, and he ruled for only one thousand years. Due to

deceit, King Trishanku fell into a state of degradation. His son was Harishchandra, who ruled for twenty thousand years. His son was Rohita, who ruled just like his father. His son's name was Harita. King Harita also ruled for a long period, just like his father. His son was Chanchubhupa. He ruled for the same number of years as his father. His son was Vijaya. He also ruled for the same number of years as his father. His son was Ruruka, who also ruled for the same number of years as his father. All these kings were devotees of Vishnu and had very large armies. In their kingdom, the prosperity of gems and gold and abundant wealth were easily available to all. At that time, the full dharma of the Satya Yuga was present.

In the middle of the third phase of the Satya Yuga, King Ruruka’s son, Maharaja Sagara, was born. He was a devotee of Shiva and of righteous conduct. His (sixty thousand sons born from one queen) became famous by the name Sagara. The sages have considered his reign to be thirty thousand years. The sons of Sagara were destroyed (by the curse of Kapila Muni). From another queen, a son named Asamanjasa was born. His son was Anshuman. His son was Dilipa, and Dilipa's son was Bhagiratha, by whom the Ganga was brought to the earth and became famous as the Bhagirathi. Bhagiratha's son was Shrutasena. All the kings from Maharaja Sagara to Shrutasena were Shaivas. Shrutasena's son was Nabhaga, and Nabhaga's son, King Ambarisha, became an extremely famous devotee of Vishnu, for whose protection the Sudarshan Chakra was employed day and night. By then, the third phase of the Satya Yuga in Bharat had ended.

In the fourth phase of the Satya Yuga, Maharaja Ambarisha's son was Sindhudvipa, his son was Ayutashva, Ayutashva's son was Rituparna, his son was Sarvakama, and his son was Kalmashapada. Kalmashapada's son, born to Madayanti through the blessings of Vasishtha, was named Ashmaka (Saudasa). These seven kings up to Saudasa have been called Vaishnavas. Due to a guru's curse, Saudasa dedicated his entire kingdom, along with his own body, to his guru. Gokarna is called a Linga-worshipping Shaiva. King Ashmaka's son Harivarma was a worshipper of saints. His son was

Dasharatha (the first), his son was Dilipa (the first), and his son was Vishvasaha, who ruled for ten thousand years. Due to his unrighteous conduct, there was a terrible drought for one hundred years, which destroyed his kingdom. At the queen's insistence, Maharishi Vasishtha, through great effort, produced a son named Khatvanga by means of a yajna. King Khatvanga, taking up arms, ruled for thirty thousand years with Indra's help. Thereafter, having received a boon from the gods, he attained liberation. His son was Dirghabahu, who ruled for twenty thousand years. His son was Sudarshana. The great sage Sudarshana married the daughter of the King of Kashi and, by the grace of the Goddess, conquered the kings and righteously ruled over the entire land of Bharata for five thousand years.

One day, in a dream, Mahakali said to King Sudarshana, "Son, go and reside in the Himalayas with your wife and with Maharishi Vasishtha and others ; because soon, due to the effect of a severe storm, the land of Bharata will be nearly destroyed. Many sub-continents in the east, west, and other directions have been submerged into the depths of the ocean due to storms. In Bharatavarsha too, on the seventh day from today, a severe storm will arrive". Receiving the instruction of the deluge in his dream from the Goddess, Maharaja Sudarshana went to the Himalayas with the principal kings, Vaishyas, Brahmins, and his retinue. A large part of Bharat was destroyed by the impact of sea storms and other calamities. All creatures were destroyed, and the entire earth was submerged in water. After some time, the land began to appear again as a terrestrial surface.

Chapter 2

Description of the Solar and Lunar Royal Dynasties of the Treta Yuga

Sutaji spoke—Great sage! On the third day of the bright half of the month of Vaishakha, on a Thursday, Maharaja Sudarshana, along with his retinue, returned from the Himalayan mountains to Ayodhya. By the power of Goddess Maya, the city of Ayodhya once again became full of various grains and wealth and prosperous. Maharaja Sudarshana ruled for ten thousand

years and attained the eternal realm. His son was Dilipa (the second), who, by the boon of the Nandini cow, had an excellent son named Raghu. King Dilipa ruled proficiently for ten thousand years. After Dilipa, Maharaja Raghu also ruled just like his father. O son of Bhrigu, in the Treta Yuga, these Suryavanshi Kshatriyas became famous by the name Raghuvanshi. By a Brahmin's boon, he had a son named Aja, who also ruled just like his father. His son was Maharaja Dasharatha (the second). As Dasharatha's son, Rama himself (an incarnation of Lord Vishnu) was born. He ruled for eleven thousand years. Sri Rama's son, Kusha, ruled for ten thousand years.

Kusha's son was Atithi, Atithi's son was Nishadha, and Nishadha's son was Nala, who was a great worshipper of Shakti. Nala's son was Nabha, Nabha's son was Pundarika, his son was Kshemadhanva, Kshemadhanva's son was Devanika, Devanika's son was Ahinaga, and Ahinaga's son was Kuru. In the Treta Yuga, he established Kurukshetra, which spanned one hundred yojanas. Kuru's son was Pariyatra, his son was Balasthala, Balasthala's son was Uktha, his son was Vajranabhi, Vajranabhi's son was Shankhanabhi, and his son was Vyutthanabhi. Vyutthanabhi's son was Vishvapala, his son was Svarnanabhi, and Svarnanabhi's son was Pushpasena. Pushpasena's son was Dhruvasandhi, and Dhruvasandhi's son was Apavarma. Apavarma's son was Shighraganta, Shighraganta's son was Marupala, and his son was Prasushruta. Prasushruta's son was Susandhi. He ruled from one end of the earth to the other. His son was Amarshana. He ruled like his father. His son was Mahashva, Mahashva's son was Brihadbala, and his son was Brihadaishana. Brihadaishana's son was Murukshepa, his son was Vatsapala, and his son was Vatsavyuha. Vatsavyuha's son was King Prativyoma. His son was Devakara, and his son was Sahadeva. Sahadeva's son was Brihadashva, his son was Bhanuratna, and Bhanuratna's son was Supratika. His son was Marudevare, and Marudeva's son was Sunakshatra. Sunakshatra's son was Keshinara, his son was Antariksha, and Antariksha's son was Suvarnanga. Suvarnanga's son was Amitrajit, his son was Brihadraja, and Brihadraja's son was Dharmaraja. Dharmaraja's son was Kritanjaya, and his son was Rananjaya. Rananjaya's

son was Sanjaya, his son was Shakyavardhana, and Shakyavardhana's son was Krodhadana. Krodhadana's son was Atulavikrama, his son was Prasenajit, and Prasenajit's son was Shudraka. Shudraka's son was Suratha. All these were descendants of Maharaja Raghu and were devoted to the worship of the Goddess. Being dedicated to yajnas and other rituals, all these kings eventually attained heaven. Those who were descendants of Buddha were not entirely pure Kshatriyas.

A new era began from the start of the third phase of the Treta Yuga. Indra, the king of the gods, sent Chandra, the husband of Rohini, to the earth. Chandra made Tirtharaja Prayaga his capital. He remained devoted to the worship of Lord Vishnu and Lord Shiva. To please the Goddess Mahamaya, he performed one hundred yajnas and, after ruling for eighteen thousand years, returned to heaven.

Chandra's son was Budha. Budha was duly married to Ila, from whom Pururava was born. King Pururava ruled the earth for fourteen thousand years. He had a righteous son named Ayu, who was devoted to the worship of Lord Vishnu. Maharaja Ayu ruled for thirty-six thousand years and, after reaching Gandharvaloka, is now enjoying bliss in heaven like a god. Ayu's son was Nahusha, who ruled the earth righteously, just like his father. Subsequently, he attained the status of Indra and brought the three worlds under his control. Later, due to the curse of Maharishi Durvasa, King Nahusha became a python. His son was Yayati.

Yayati had five sons, of whom three became rulers of the Mleccha countries. The remaining two sons attained Aryan status. Among them, Yadu was the eldest and Puru was the youngest. Through the power of his austerities and the grace of Lord Vishnu, he ruled for one hundred thousand years and then went to Vaikuntha.

Yadu's son Kroshtu ruled for sixty thousand years. Kroshtu's son was Vrijinaghna, who ruled the earth for twenty thousand years. He had a son named Svaharchana. His son was Chitraratha, and his son was Aravinda. Aravinda had a son named Shravas, who was devoted to Vishnu. His son was

Tamasa, and Tamasa had a son named Ushana. His son was Shitanshuka, and Shitanshuka's son was Kamalanshu. His son was Paravata, who had a son named Jyamagha. Jyamagha's son was Vidarbha. He had a son named Kratha. His son was Kuntibhoja. Kuntibhoja married the daughter of the demon Puru, who lived in Patala, from whom a son named Vrishaparvan was born. His son was Mayavidya, who was a devotee of the Goddess. He ruled in Pratishthanpur (Ghunsi) of Prayaga for ten thousand years and then departed to heaven. Mayavidya's son was Janamejaya (the first), and his son was Prachinvan. Prachinvan's son was Pravira. His son was Nabhasya, Nabhasya's son was Bhavada, and he had a son named Sudyumna. Sudyumna's son was Bahugara, his son was Sanyati, and Sanyati's son was Dhanayati. Dhanayati's son was Aindrashva, his son was Rantinara, and Rantinara's son was Sutapa. Sutapa's son was Samvarana, who desired to perform austerities on the Himalaya mountain. After he had performed austerities for one hundred years, the Sun God married his daughter named Tapati to him. Being pleased, King Samvarana went to Suryaloka.

Thereafter, due to the influence of time, the end of the Treta Yuga arrived, causing the four oceans to swell and creating a scene of deluge. For two years, the earth, along with its mountains, remained submerged in the ocean. Due to the effect of storms, the ocean dried up; then, by the power of Maharishi Agastya, the land became visible as a terrestrial surface, and within five years, the earth was filled with trees, durva grass, and more. By the command of the Sun God, Maharaja Samvarana, along with Maharani Tapati, Maharishi Vasishtha, and people of the three varnas, returned to the earth.

Chapter 3

Account of the Chandravanshi (Lunar Dynasty) Kings of Dvapara Yuga

Maharishi Shaunaka asked—"O Lomaharshanji! Please tell us at what time Maharaja Samvarana came to the earth, for how long he ruled, and which kings reigned in the Dvapara Yuga. Please tell us all of this".

Sutaji spoke—O Maharishi! Maharaja Samvarana arrived in Pratishthanpur (Jhusi) with the sages on the thirteenth day of the dark half of the month of Bhadrapada, on a Friday. Vishvakarma constructed a massive palace there, which was approximately half a kos, or one and a half kilometers, in height. Maharaja Samvarana established Pratishthanpur within an area of five yojanas, or twenty kos, with great beauty and cleanliness. At the same time, Prasena, born in the lineage of Budha (son of Chandra), and the Yaduvanshi king Satvata Shurasena became the rulers of Madhura (Mathura). The Mleccha-vanshi Shmashrupala (the one with a beard) became the ruler of Marudesha (Arabia, Iran, and Iraq). Gradually, the number of kings and their subjects increased.

King Samvarana ruled for ten thousand years. After him, his son Archajna ruled for ten thousand years as well. His son Suryajapi ruled for half the duration of his father's reign. His son was Suryayajna, who was devoted to solar sacrifices. His son was Adityavardhana, Adityavardhana's son was Dvadashatma, and his son was Divakara. He also ruled for a period slightly less than his father. Divakara's son was Prabhakara, and Prabhakara's son was Bhasvadatma. Bhasvadatma's son was Vivasvajjna, his son was Haridashvarchana, and his son was Vaikartana. Vaikartana's son was Arkeshtiman, his son was Martandavatsala, and Martandavatsala's son was Mihirartha, and his son was Arunaposhana. Arunaposhana's son was Dyumani, Dyumani's son was Taraniyajna, and his son was Maitreshtivardhana. Maitreshtivardhana's son was Chitrabhanurjaka, his son was Vairochana, and Vairochana's son was Hansanyayi. His son was Vedapravardhana, Vedapravardhana's son was Savitra, and his son was Dhanapala. Dhanapala's son was Mlecchahanta, Mlecchahanta's son was Anandavardhana, his son was Dharmapala, and Dharmapala's son was Brahmabhakta. His son was Brahmeshtivardhana, his son was Atmaprapujaka, and he had a son named Parameshthi. Parameshthi's son was Hairanyavardhana, his son was Dhatriyaji, his son was Vidhatriprapujaka, and his son was Druhinakratu. Druhinakratu's son was Vairanchya, his son

was Kamalasan, and Kamalasan's son was Shamavarti. Shamavarti's son was Shraddhadeva, his son was Pitrivardhana, his son was Somadatta, and Somadatta's son was Saumadatti. Saumadatti's son was Somavardhana, his son was Avatansa, Avatansa's son was Pratansa, and Pratansa's son was Paratansa. Paratansa's son was Ayatansa, his son was Samatansa, his son was Anutansa, and Anutansa's son was Adhitansa. Adhitansa's son was Abhitansa, his son was Samuttansa, his son was Tansa, and Tansa's son was Dushyanta.

From his wife Shakuntala, Maharaja Dushyanta had a son named Bharata, who was always engrossed in the worship of the Sun God. Maharaja Bharata, by the grace of the Goddess Mahamaya, ruled over the entire earth as a Chakravarti Samrat (universal emperor) for thirty-six thousand years, and his son was Mahabala. Mahabala's son was Bharadvaja. Bharadvaja's son was Manyuman, who ruled the earth for eighteen thousand years. His son was Brihatkshetra, his son was Suhotra, and Suhotra's son was Vitihotra, who ruled for ten thousand years. Vitihotra's son was Yajnahotra, and Yajnahotra's son was Shakrahotra. The god Indra, being pleased, granted him heaven. At that time in Ayodhya, there was a mighty king named Pratapendra; he ruled over Bharat for ten thousand years. His son was Mandalika. Mandalika's son was Vijayendra, and Vijayendra's son was Dhanurdipta. By the command of Indra, Maharaja Shakrahotra returned to the mortal world with Ghritachi and, after defeating King Dhanurdipta, ruled the earth. From Ghritachi, Shakrahotra had a son named Hasti. Hasti, riding on a young Airavata elephant, built a city named Hastina after himself in the west. It spans ten yojanas and is situated on the banks of the celestial Ganga. He resided there and ruled for ten thousand years.

Maharaja Hasti's son was Ajamidha, Ajamidha's son was Rakshapala, Rakshapala's son was Sushamyarna, and his son was Kuru. By the boon of Indra, he went to heaven in his physical body. At that time in Mathura, in the Satvata dynasty, there was a very mighty king named Vrishni. By the boon of Lord Vishnu, he kept the entire kingdom under his control for five thousand years. King Vrishni's son was Niravritti, Niravritti's son was Dashari,

Dashari's son was Viyamuna, Viyamuna's son was Jimuta, and his son was Vikriti. Vikriti's son was Bhimaratha, his son was Navaratha, and Navaratha's son was Dasharatha. His son was Shakuni, his son was Kushumbha, and Kushumbha's son was Devaratha. Devaratha's son was Devakshetra, his son was Madhu, Madhu's son was Navaratha, and his son was Kuruvatsa. All these men ruled for a period equal to their fathers. Kuruvatsa's son was Anuratha, his son was Puruhotra, and Puruhotra's son was Vichitrangada; his son was Satvatvan, and his son was Bhajamana. His son was Viduratha, his son was Surabhakta, and Surabhakta's son was Sumana. All of these ruled for a period equal to their fathers. Sumana's son was Tatikshetra, his son was Svayambhuva, his son was Haridipaka, and Haridipaka's son was Devamedha. All of these ruled for a period equal to their fathers. Devamedha's son was Surapala.

At the end of the third phase of the Dvapara Yuga, King Kuru became the husband of an Apsara named Sukeshi, who came by the order of Indra, king of the gods. He constructed Kurukshetra, which spans twenty yojanas. The learned have called it a holy land. Maharaja Kuru ruled for twelve thousand years. His son was Jahnu, Jahnu's son was Suratha, and Suratha's son was Viduratha. Viduratha's son was Sarvabhauma, his son was Jayasena, and his son was Arnava. Maharaja Arnava's dominion extended to the four oceans, and he ruled for a period equal to his father. Arnava's son was Ayutayu, who ruled for ten thousand years. Ayutayu's son was Akrodhana, his son was Riksha, his son was Bhimasena, and Bhimasena's son was Dilipa. All these kings ruled for a period equal to their fathers. Dilipa's son was Pratipa; he ruled for five thousand years. Pratipa's son was Shantanu, and he ruled for one thousand years. He had a son named Vichitravirya, who ruled for two hundred years. His son was Pandu; he ruled for five hundred years. His son was Yudhishthira; he ruled for fifty years. Suyodhana (Duryodhana) ruled for sixty years and was killed in Kurukshetra by (Yudhishthira's brother, Bhimasena).

In ancient times, the gods had caused a great slaughter of the demons. All those same demons were born again on the earth during the reign of Shantanu. The earth, burdened by the weight of Duryodhana's vast army, took refuge with Indra. Then, the incarnation of Lord Sri Hari occurred. He took avatar from the womb of Devaki through Saurī Vasudeva. He remained on the earth for one hundred and thirty-five years and thereafter went to Goloka. The incarnation of Lord Sri Krishna occurred at the end of the fourth phase of the Dvapara Yuga.

After this, Parikshit, the son of Abhimanyu, ruled in Hastinapura. After Parikshit's reign, his son Janamejaya ruled. Subsequently, his son Maharaja Shatanika became the ruler of the earth. His son was Yajnadatta (Sahasranika). His son was Nishchakra (Nichaknu). His son was Ushtrapala (Ushnapala). His son was Chitraratha and Chitraratha's son was Dhritiman, and his son was Sushena. Sushena's son was Sunitha, his son was Makhapala, his son was Chakshu, and Chakshu's son was Sukhavanta (Sukhavala). Sukhavanta's son was Pariplava. Pariplava's son was Sunaya, Sunaya's son was Medhavi, his son was Nripanjaya, and his son was Mridu. Mridu's son was Tigjyoti, his son was Brihadratha, and his son was Vasudana. His son was Shatanika, his son was Udayana, Udayana's son was Ahinara, Ahinara's son was Niramitra, and Niramitra's son was Kshemaka. Maharaja Kshemaka, leaving his kingdom, went to Kalapagrama. He was killed by the Mlecchas. Through the teachings and noble efforts of Naradaji, he had a son whose name was Pradyota. King Pradyota performed a Mleccha-yajna, in which the Mlecchas were destroyed.

Chapters 4-5

Description of the Mleccha-Vanshi Kings and a Brief Introduction to the Mleccha Language etc.

Shaunaka asked—"O all-knowing Mahamuni! How did that Pradyota perform the Mleccha-yajna? Please tell me all of this".

Sri Sutaji said—O Mahamuni! At one time, Pradyota, the son of Kshemaka, was present in Hastinapura. At that time, Naradaji arrived there. Seeing him, King Pradyota, being pleased, worshipped him according to the rites. The Muni, seated comfortably, said to King Pradyota, "Your father, killed by the Mlecchas, has gone to the realm of Yama. Through the effect of a Mleccha-yajna, he will be freed from hell and will attain a heavenly state. Therefore, you should perform a Mleccha-yajna". Hearing this, King Pradyota's eyes turned red with anger. He then summoned the Brahmins learned in the Vedas and immediately commenced the Mleccha-yajna in Kurukshetra. Constructing a square sacrificial pit spanning sixteen yojanas and invoking the gods, that king annihilated the Mlecchas. He had himself consecrated after giving dakshina to the Brahmins. By the effect of this yajna, his father Kshemaka went to heaven. From then on, King Pradyota became famous throughout the earth as the Mlecchahanta (Slayer of Mlecchas). His son became famous by the name Vedavan.

Kali himself had ruled in the form of a Mleccha. Thereafter, Kali, along with his wife, worshipped Narayana and offered divine praises. Pleased by the praise, Narayana manifested. Kali said to him, "O Lord! Vedavan's father, Pradyota, has destroyed my domain and has destroyed my beloved Mlecchas". The Lord said, "O Kali! For several reasons, you are superior to the other yugas. Assuming many forms, I will fulfill your wish. A man named Adama and a wife named Havyavati (Hauva) will be born, who will increase the Mleccha lineages". Saying this, Sri Hari vanished, and Kali Yuga was very pleased by this. He came to the Nilachala mountain and resided there for some days.

King Vedavan had a son named Sunanda, who died without progeny. After this, the country of Aryavarta became weakened in all respects, and slowly the power of the Mlecchas began to grow. Then, the eighty-eight thousand sages and munis residing in Naimisharanya went to the Himalayas, and coming to the region of Badari, they became engrossed in discussions and stories of Lord Vishnu.

Sutaji spoke again—O Muni! For the remaining sixteen thousand years of the Dvapara Yuga, the land of the Arya-desha was endowed with many glories, but during this time, some Shudra and some Varnasankara kings also ruled. When eight thousand two hundred and two years of the Dvapara Yuga remained, this land started coming under the influence of the kings of the Mleccha country. The progenitor of the Mlecchas, Adama, and his wife, Havyavati (Hauva), both practiced control of the senses and were devoted to meditation. In the eastern part of the city of Pradan, Ishvara created a delightful great forest spanning four kos. Kali Yuga, taking the form of a serpent, came to Hauva under the tree of sin. That deceitful Kali deceived Hauva and fed her a fruit containing defiled air, wrapped in the leaves of a fig tree, which violated Vishnu's command. From this, many sons were born, all of whom were called Mlecchas. Adama went to heaven with his wife. He had an excellent son, famous by the name Shveta, whose lifespan is said to have been one hundred and twelve years. His son was Anuha, who ruled for a few years less than his father. His son was Kinasha, who ruled like his grandfather. He had a son named Mahalla, and his son was Managara. He had a son named Virada, who founded a city in his own name. His son was Hanuka, who was devoted to Vishnu. Offering fruits in the sacrificial fire, he attained knowledge of the spiritual truth. Devoted to the Mleccha dharma, he went to heaven in his physical body. He followed the customs and practices of the twice-born and also performed deva-puja, yet he was still called a Mleccha by the learned. Vishnu-bhakti, fire-worship, non-violence, austerity, and control of the senses—these have been declared by the munis as the dharma of the Mlecchas. Hanuka's son was Matoshila. His son was Lomaka; in the end, he attained heaven. Thereafter, he had a son named Nyuha. Nyuha had three sons: Sima, Shama, and Bhava.

Nyuha was devoted to self-meditation and was a devotee of Vishnu. Once, he had a vision of Vishnu in a dream, and He said to Nyuha, "Son, listen, on the seventh day from today, there will be a deluge. O best of devotees! You, along with all the people, should board a boat and save your life. Then you

will become a very famous person". Obeying the Lord's words, he constructed a strong boat, which was three hundred hands long, fifty hands wide, and thirty hands high, and was filled with all living beings. Devoted to the meditation of Vishnu, he boarded that boat with his descendants. Meanwhile, the god Indra caused a continuous downpour from the clouds for forty days. The entire land of Bharat was flooded with the waters of the oceans. The four oceans merged, the earth was submerged, but the Badari region of the Himalaya mountain remained above the water; it did not sink. Eighty-eight thousand Brahmavadi munis, along with their disciples, remained there, stable and safe. Nyuha, too, along with his boat, came there and was saved. All other creatures of the world were destroyed. At that time, the munis praised the Vishnu-maya. The munis said, "Salutations to Mahakali, salutations to mother Devaki, to Mahalakshmi the wife of Vishnu, to Radha-devi, and to Revati, Pushpavati, and Svarnavati, salutations. Salutations to Kamakshi, Maya, and the Mother. Due to the effect of the great wind, the terrifying sound of the clouds, and the fierce streams of water, a terrible fear has arisen. O Bhairavi! Protect us, your servants, from this fear". The Goddess, being pleased, immediately calmed the rising waters. The land named Shishina, on the slopes of the Himalayas, became visible as a terrestrial surface after the water receded in one year. Nyuha, along with his descendants, came and began to reside on that land.

Shaunaka said—O great sage! After the deluge, whatever is present now, please tell me by knowing it through your divine vision.

Sutaji spoke—O Shaunaka! The aforementioned Mleccha king named Nyuha became absorbed in the devotion of Lord Vishnu, due to which Lord Vishnu, being pleased, increased his lineage. He expanded the Mleccha language, which was outside the Vedic scriptures and Sanskrit, and to increase the influence of Kali, he made the Brahmi language an impure one. And he renamed his three sons—Sima, Shama, and Bhava—as Sim, Ham, and Yakut, respectively. Yakut had seven sons: Jumra, Majuja, Madi, Yunaan, Tuvalom, Saka, and Tiras. Separate countries became famous by their names. Jumra

had ten sons. Countries also became famous by their names. The different offspring of Yunaan became famous by these four names: Ilisha, Tarlisha, Kitti, and Huda, and separate countries were also founded in their names. Nyuha's second son, Ham (Shama), is said to have had four sons: Kusha, Mishra, Kuja, and Kananau. Countries are also famous by their names. Kusha had six sons: Sava, Habila, Sarvata, Uragama, Savatika, and the mighty Nimruha. Their descendants were also Kalana, Sina, Roraka, Akvada, Bavuna, and Rasnadeshaka, among others. After narrating these things to the sages, Sutaji entered a state of samadhi. His samadhi broke after many years, and he began to say, "O Sages! Now I will describe the lineage of King Sim, the eldest son of Nyuha. The Mleccha King Sim ruled proficiently for five hundred years. Arkansad was his son, who ruled for four hundred and thirty-four years. His son was Singhala; he too ruled for four hundred and sixty years. His son was Ibra; he ruled just like his father. His son was Phalaja, who ruled for two hundred and forty years. His son was Rau, who ruled for two hundred and thirty-seven years. He had a son named Juja; he ruled just like his father. His son was Nahura; he ruled for one hundred and sixty years. O king, he also destroyed many enemies. Nahura's son was Tahara; he ruled just like his father. He had three sons: Avirama, Nahura, and Harana. O Muni! Thus, I have described the lineages of the Mleccha kings by name only. Due to the curse of Saraswati, these kings became speakers of the Mleccha language and proved to be of inferior conduct. In the Kali Yuga, their numbers greatly increased, but I have described these lineages only in brief.

The Sanskrit language somehow survived only in Bharatavarsha. In other parts, the Mleccha language became the source of pleasure.

Sutaji spoke again—O Mahamuni Shaunaka, son of Bhargava! When three thousand years of the Kali Yuga had passed, a king named Shankha ruled in the city of Avanti, and the king of the Shakas was ruling in the Mleccha country. Listen to the reason for their growth. When two thousand years of the Kali Yuga had passed, the Mleccha lineage grew excessively, and the land

of most of the world became filled with Mlecchas, and various kinds of doctrines began to circulate. Only the region of Brahmavarta on the banks of the Saraswati remained pure. A person named Musha was the teacher and forefather of the Mlecchas. He spread his doctrine throughout the entire world. With the advent of the Kali Yuga, deva-puja and the Vedic language were almost destroyed in Bharat. In Bharat too, the propagation of Prakrit and Mleccha languages gradually began. Vrajabhasha and Maharashtri are the main forms of Prakrit. Yavani and Gurundika (English) are the main forms of the Mleccha language. There are also four hundred thousand subtle variations of these languages. In Prakrit, 'paniya' is called 'pani' and 'bubhuksha' is called 'bhukh'. Similarly, in the Mleccha language, 'pitri' is called 'paitar-father' and 'bhratri' is called 'badar-brother'. Similarly, 'ahuti' is called 'aju', 'janu' is called 'jainu', 'ravivara' is called 'Sunday', 'phalguna' is called 'February', and 'shashti' is called 'sixty'. In Bharat, there are seven sacred cities like Ayodhya, Mathura, Kashi, etc.; now, violence has begun to occur even in them. Dacoits, Shabaras, Bhils, and ignorant people have also filled the Arya-desha, Bharatavarsha. In the Mleccha country, those who follow the Mleccha dharma live happily. This is the specialty of the Kali Yuga. The Mlecchas will have their kingdom in Bharat and its islands; understanding this, O best of Munis, you all should worship Hari.

Chapter 6

Mention of Kashyapa's ten sons like Upadhyaya, Dikshit etc., the dynasty of Magadha and the description of Buddhist kings and Chauhan and Parmar etc. dynasties

Shaunakaji asked—"Maharaja! Why could the Mlecchas not enter Brahmavarta? Please explain the reason".

Sutaji spoke—O Muni! They could not enter there due to the power of Saraswati. A Brahmin named Kashyapa lived there. After a thousand years of the Kali Yuga had passed, he came to Brahmavarta from heaven by the order of the gods. His virtuous wife's name was Aryavati. From her, Kashyapa had

ten sons, whose names are as follows: Upadhyaya, Dikshita, Pathaka, Shukla, Mishra, Agnihotri, Dvivedi, Trivedi, Pandya, and Chaturvedi. They possessed qualities that matched their names. Their father, Kashyapa, who was endowed with all knowledge and was a knower of all the Vedas, lived among them and imparted knowledge to them. Kashyapa went to Kashmir and pleased the mother of the universe, Saraswati, with offerings of red flowers, akshata, incense, lamps, naivedya, and pushpanjali.

Praising the goddess, Kashyapa said—"O Mother! O beloved of Shankara! Why do you not show compassion to me? O Devi! You are the mother of the entire world, then why do you consider me outside the world? O Devi! Why do you not slay the enemies of dharma for the sake of the gods? Please delude the Mlecchas and expand the excellent Sanskrit language. O Amba! You are the one who assumes many forms, you are of the form of 'Hunkar,' you have slain Dhumralochana. In the form of Durga, you have slain terrible demons and brought happiness to the world. O Mother! Please destroy conceit, delusion, and terrible pride and grant happiness, and slay the wicked and bestow knowledge upon the world". Pleased by this praise, the Goddess Saraswati resided in the mind of that Kashyapa Muni and granted him knowledge. That muni went to the country of Mishra and there he deluded the Mlecchas and made them twice-born. By the grace of Saraswati, along with those people, the great sage Kashyapa, ever devoted to the life of a sage, resided in the Arya-desha. By the boon of that goddess of the Aryans, they grew greatly in number. The reign of Kashyapa Muni lasted for one hundred and twenty years. In the country named Rajyaputra, there were eight thousand Shudras. Their king was Arya Prithu. From him, Magadha was born. After consecrating his son named Magadha, Prithu departed. Hearing this, the best of the Bhrigus, Shaunaka, and other sages became pleased. Then, saluting the Puranic Suta, they became engrossed in the meditation of Vishnu. After remaining in meditation for four years, they arose and, after completing their daily and occasional duties, went to Sutaji again and said

—"O Lomaharshanji! Now describe the Magadha kings. Which Magadhas ruled in the Kali Yuga, O disciple of Vyasa! Please tell us".

Sutaji said—O Muni! In the region of Magadha, Kashyapa's son Magadha bore the responsibility of the kingdom received from his father. He separated the Arya-desha. The country to the east of Panchala (Punjab) is called the Magadha country. In the southeast of Magadha is Kalinga (Orissa), in the south is the country of Avanti, in the southwest is Anarta (Gujarat), in the west is the Sindhudesha, in the northwest is the Kaikayadesha, in the north is the Madradesha, and in the northeast is the Kulindadesha. Thus, he divided the Arya-desha. This country was named by the son of the great Magadha. Later, the king pleased Balaramaji through a yajna, and as a result, Shishunaga was born from a part of Balabhadra; he ruled for one hundred years. He had a son named Kakavarma, who ruled for ninety years. He had a son named Kshemadharma, who ruled for eighty years. His son was Kshetrauja, who ruled for seventy years. He had a son named Vedamishra, who ruled for sixty years. He had a son named Ajataripu (Ajatashatru), who ruled for fifty years. His son was Darbhaka, who ruled for forty years. He had a son named Udayashva, who ruled for thirty years. His son was Nandavardhana, who ruled for twenty years. Nandavardhana's son was Nanda; he ruled for a period equal to his father. Nanda had Prananda, who ruled for ten years. From him was born Parananda; he ruled for a period equal to his father. From him was born Samananda; he ruled for twenty years. From him was born Priyananda; he also ruled for a period equal to his father. His son was Devananda; he also ruled like his father. Devananda's son was Yajnabhanga; he ruled for half the period of his father (ten years). His son was Mauryananda, and his son was Mahananda. Both ruled for a period equal to their fathers.

At this time, Kali remembered Hari. Subsequently, the famous deity named Gautama was born from Kashyapa. He reformed the Buddhist dharma and propagated it in the city of Pattana (Kapilavastu) and ruled for ten years. From him, Shakyamuni was born; he too ruled for twenty years. From him, a

son named Shuddhodana was born; he ruled for thirty years. From him, Shakyasimha was born. After two thousand years of the Kali Yuga had passed, he ruled in Shatadri. In the first phase of Kali, he destroyed the Vedic path and ruled for sixty years. At that time, almost everyone became a Buddhist. When he, the form of Vishnu, became king, the subjects became like the king, because the practice of dharma in the world follows the power of Vishnu. Those who take refuge in Hari, the lord of Maya, become worthy of liberation by the effect of His grace. Shakyasimha's son was Buddhasimha; he ruled for thirty years. His son (disciple) was Chandragupta, who married the daughter of Suluba (Seleucus), the king of the Parsi country, and propagated the Yavana-related Buddhist dharma. He ruled for sixty years. Chandragupta's son was Bindusara (Bimbisara). He also ruled like his father. His son was Ashoka.

At that same time, a Brahmin from the Kanyakubja country went to the Abu mountain and there, he duly performed the Brahmhotra. From the power of the Vedic mantras, four Kshatriyas emerged from the sacrificial pit: Pramara - Paramara (of the Samaveda), Chaphani - Chauhan (of the Krishna Yajurveda), Trivedi - Gaharwar (of the Shukla Yajurveda), and Pariharaka (of the Atharvaveda). They were all Kshatriyas of the Airavata lineage and rode on elephants born from it. They brought the descendants of Ashoka under their control and destroyed the Buddhists throughout Bharatavarsha. The Pramara-Paramara king ruled in Avanti. Residing in the four-yojana-wide city named Ambavati, he lived a life of happiness.

Chapter 7

The beginning of the character of Maharaja Vikramaditya

Shaunakaji said—"O great soul! Now, please describe the Agnivanshi kings".

Sutaji spoke—O Brahmins! At this moment, I am overcome by yogic sleep. Now you too should meditate on the Lord. I will rest for a while. Hearing this, the sages became absorbed in the meditation of Lord Vishnu. After a long interval, rising from their meditation, Sutaji spoke again—O great sage!

When thirty-seven hundred and ten years of the Kali Yuga had passed, the king named Pramara began to rule. He had a son named Mahamada (Muhammad), who ruled for half the duration of his father's reign. He had a son named Devapi. He had a son named Devaduta; he had a son named Gandharvasena, who ruled for fifty years. He consecrated his son Shankha and went to the forest. Shankha managed the burden of the kingdom for thirty years.

At that time, Indra, the king of the gods, sent a celestial damsel named Viramati to the earth. From Viramati, Shankha obtained a jewel of a son named Gandharvasena. At the time of the son's birth, flowers rained from the sky, and the gods beat their drums. A pleasant, cool, and gentle breeze began to blow. At this time, a Brahmin named Shivadrishti, along with his disciples, went to the forest for austerities and, through the worship of Shiva, became one with Shiva himself. When three thousand years were complete and the Kali Yuga had arrived, for the destruction of the Shakas and the growth of the Arya dharma, that same Shivadrishti, receiving the command of Lord Shankara from Kailasa, the abode of the Guhyakas, became famous on earth by the name Vikramaditya. He was a source of joy to his mother and father. From his childhood, he was highly intelligent. The wise Vikramaditya, at the young age of five, went to the forest to perform penance. After diligently performing austerities for twelve years, he became endowed with divine powers. Coming to the divine city named Ambavati, he adorned the beautiful and divine throne, which was integrated with thirty-two statues and protected by Lord Shiva. A Vetala, sent by the Goddess Parvati, was always ready for his protection. That brave king went to Mahakaleshwar and worshipped the God of gods, Mahadeva, and constructed a Dharma-sabha (assembly of justice) filled with various formations, in which there were pillars of many metals, adorned with various gems. O Shaunakaji! He established his divine throne in a place full of many creepers and flowers. He summoned the chief Brahmins, who were experts in the Vedas and Vedangas, duly worshipped them, and heard many tales of dharma from them. At this time, a deity named

Vetala, assuming the form of a Brahmin, arrived there, saying, "May you be victorious," and after greeting him, sat on a seat. That Vetala said to the king —"O King! If you wish to listen, I will narrate to you an interesting tale full of history. Please listen to it".

॥ End of the First Khanda of the Pratisarga Parva ॥

Pratisarga Parva: Second Khanda (Section Two)
The Ideal of Mutual Devotion between Master and Servant (The Story of King Rupasena and Viravara)

Sutaji spoke—O great sage! Once, the Rudra-servant Vetala first meditated on Lord Shankara and then began to speak to Maharaja Vikramaditya in this manner.

Vetala began to speak—O King! Now listen to a delightful story. In ancient times, in a city named Vardhamana, full of all prosperity, there lived a righteous king named Rupasena. His chaste queen's name was Vidvanmala. One day, a virtuous Kshatriya named Viravara, along with his wife, daughter, and son, appeared in the king's court seeking a livelihood. The king, hearing his humble words, appointed him as a guard at the palace's main gate, fixing his salary at one thousand gold coins per day. Some days later, when the king inquired about his financial situation through his spies, it was revealed that he distributed most of his wealth in yajnas, pilgrimages, worship in the temples of Shiva and Vishnu, and among saints, Brahmins, and orphans, and maintained his family with the very little that remained. Pleased by this, the king made his appointment permanent.

One day, at midnight, when the horror of the night was crossing its limits with torrential rain, the roar of clouds, flashes of lightning, and storms, at that very moment, the sound of a woman's sorrowful cry from the cremation ground reached the king's ears. The king ordered Viravara, who was present at the main gate, to find out the cause of this weeping sound. When Viravara left with a sword, the king, fearing for his safety and to assist him, also took a

sword and secretly followed him. Viravara reached the cremation ground, saw a woman crying there, and when he asked her the reason, she said, "I am the Lakshmi of this kingdom—the Rashtralakshmi. At the end of this month, King Rupasena will die. When the king dies, where will I go as an orphan?"—it is this worry that makes me weep.

The loyal Viravara asked her for a way to ensure the king's long life. At this, the goddess said, "If you can offer your son as a sacrifice before the Goddess Chandika, the king's life can be saved". What then? Viravara returned home, woke up his wife, son, and daughter, and with their consent, went with them to the temple of Chandika. The king also secretly followed him everywhere. Viravara, praying to the goddess, offered his son as a sacrifice to extend the life of his master. Seeing her brother's severed head, his sister's heart broke with grief—she died, and in this sorrow, her mother also passed away. Viravara, after cremating all three, also offered himself as a sacrifice for the extension of the king's life.

The king was watching all this in hiding. Praying to the goddess and declaring his own life worthless, just as he drew his sword to cut off his own head, the goddess appeared, caught his hand, and said, "O King! I am very pleased with you. Your life is already secure; now ask for a boon according to your wish". The king prayed to the goddess to revive Viravara along with his family. Saying "Tathastu" (So be it), the goddess vanished. The king, pleased, quietly walked from there, returned to his palace, and lay down. Meanwhile, Viravara, amazed and acknowledging the goddess's grace, left his revived family at home and came and stood at the main gate of the royal palace. Later, the king summoned Viravara and asked the reason for the woman crying at night. Viravara said, "O King! She was some witch; she disappeared as soon as she saw me. There is nothing to worry about". Seeing Viravara's loyalty and fortitude, King Rupasena was extremely pleased. He married his daughter to Viravara's son and made him his friend.

After narrating this much of the story, the Vetala fell silent. The Vetala then asked King Vikram—"O King! In this story, everyone sacrificed their lives

for one another out of affection, but whose affection and sacrifice was the greatest? Please tell me this". The king replied—"Although everyone presented a wonderful ideal of their respective duties, the king's affection seems the most worthy. Because Viravara was a royal servant, he received gold coins in return for his service. Therefore, he made his sacrifice with the prospect of receiving gold. Viravara's wife was a chaste woman, a lover of dharma, so she sacrificed her life. The sister had love for her brother, the son had affection for his father; this happens naturally. But King Rupasena presented a great ideal of affection, in that he was ready to sacrifice his own life even for a common servant. Therefore, his loving sacrifice is the great sacrifice".

The Story of the Brahmin's Daughter, Mahadevi

The Vetala said—"O King! In the city named Ujjayini, there lived a very wise king named Mahabala, born in the lunar dynasty. He had a loyal messenger named Haridasa. Haridasa's wife, Bhaktimala, was devoted to the service of saintly men. Bhaktimala gave birth to an extremely beautiful daughter, skilled in all arts and with eyes like a lotus; her name was Mahadevi. One day, Mahadevi said to her father Haridasa, 'Father, please give me in marriage to a man who is more intelligent than me in virtues and is a knower of the Vedas and other scriptures, and to no one else.' Hearing his daughter's words, Haridasa was very pleased, and saying, 'So it shall be,' he came to the royal court and greeted the king. The king then said, 'Haridasa, go to my father-in-law, King Harishchandra of the Tailanga country, and after inquiring about his well-being, quickly inform me.' Receiving the order, Haridasa went to King Harishchandra and conveyed the news of his master Mahabala's well-being. Knowing all was well, King Harishchandra was very pleased and asked Haridasa, 'O Lord! You are a learned man. Please tell me, how will it be known that the Kali Yuga has arrived?' Haridasa said, 'O King! When the sanctity of the Vedas is destroyed and the dharma prescribed in the Vedas appears to be inverted, then one should understand that the Kali Yuga has

arrived. Also, the Mlecchas are said to be dear to Kali. When all the gods have been dishonored by Kali, whose friend is adharma, then one should understand that the Kali Yuga has arrived. O King! The wife of sin is named Mrisha (falsehood), and her son is called Duhkha (sorrow). The wife of sorrow is Durgati (misery), who will pervade every household in the Kali Yuga. All kings will be overcome by anger, and all Brahmins will become slaves to desire. The wealthy will be overcome by greed, and the Shudras will attain prominence. Women will be without shame, and servants will be the takers of their own master's life. The earth will become fruitless (devoid of essence). In such a state, one should understand that the Kali Yuga has arrived. However, in the Kali Yuga, only those who take refuge in Lord Sri Hari will be able to live in happiness, and no one else.'

Haridasa's son was Mukunda. He had gone to his guru's place for studies. When he had finished learning the sciences from his guru, he began to request to offer the guru-dakshina. The guru said to him, 'O Mukunda! Listen, as guru-dakshina, you should offer your sister Mahadevi to my astrologer son, Dhiman.' Saying, 'Very well,' Mukunda returned to his home. Meanwhile, Haridasa's wife, Bhaktimala, was impressed by the skill of a Brahmin named Vamana, a disciple of Drona, who was skilled in shooting sound-targeting arrows and was a master of weaponry. For her daughter, she honored him with dakshina, betel leaves, etc., and chose him. At the same time, a wise Brahmin named Buddhikovid arrived there and demonstrated his special skills before Haridasa. That Brahmin, by chanting a mantra, worshipped the goddess and manifested a great, astonishing, and swift aircraft, showing it to Haridasa. Mesmerized by his skills, Haridasa, considering him worthy of his daughter, chose him.

When the time came, the three virtuous Brahmins chosen by the father, son, and mother, respectively, arrived at Haridasa's house to win the hand of the girl named Mahadevi. Meanwhile, a Rakshasa, through his Maya, abducted the girl Mahadevi and took her to the Vindhya mountains. Learning this news, these three suitors for the girl's hand became distressed and began to

weep. When the astrologer Brahmin named Dhiman, the guru's son, was asked about the girl's whereabouts, he revealed that the girl had been abducted by a Rakshasa and taken to the Vindhya mountains. Then, to retrieve the girl, the second Brahmin named Buddhikovid, on the sky-faring aircraft created by him, seated the other two Brahmins and reached the Vindhya mountains. Then the third Brahmin named Vamana, an expert in shooting sound-targeting arrows, fixed an arrow to his bow and killed the Rakshasa with it. The three of them, having rescued the girl Mahadevi, returned to Ujjayini, sitting in the same aircraft. Upon arriving there, the three Brahmins, each proclaiming the importance of their own deed, began to dispute among themselves to be the rightful claimant of the girl. It could not be decided with whom the girl should be married.

The Vetala asked King Vikram—"O King! Tell me, among these three, who is the rightful claimant for marriage, that is, to receive the girl?" King Vikramaditya said—"The learned astrologer Brahmin, the guru's son, who discovered the girl's whereabouts, that she was stolen by a Rakshasa and taken to the Vindhya mountains, is like a father to the girl. And the second Brahmin, Buddhikovid, who brought the girl named Mahadevi here by means of the aircraft created through his mantra-power, is like a brother. But the Brahmin youth named Vamana, who fought with the Rakshasa with his sound-targeting arrows and struck him down, that brave Brahmin is the one who is the worthy claimant to receive this girl."

The Propriety of Marriage within the Same Varna (The Story of Trilokasundari)

The Vetala spoke again—"O King! Now I will tell you another story. There was a famous city named Champapuri (Bhagalpur), where a strong and skilled archer king named Champakesha used to live. His queen's name was Sulochana. A daughter named Trilokasundari was born to her. Her face was like the moon, her eyebrows like a bowstring, her eyes like a deer's, and her voice like a cuckoo's. O King! Even the gods wanted to marry that maiden,

let alone other men. In her swayamvara, all the world-renowned kings and even the gods like Indra, Varuna, Kubera, Dharmaraja, and Yama came, having assumed human bodies. Among them, Indradatta said to the girl's father, King Champaka, 'O King! I am skilled in all the shastras, handsome, and charming. Therefore, please give your daughter to me.' The second, Dharmadatta, said, 'O King! I am skilled in archery and charming. Please give your daughter to me.' The third said, 'O King! My name is Dhanapala. I know the language of all creatures. I am also virtuous and handsome. Please be happy by giving your daughter to me.' The fourth said, 'O King! I am a master of all arts. Every day, through my efforts, I acquire five gems. Of these, I spend the first gem for merit, the second for oblations, the third for myself, the fourth for my wife, and the last remaining gem for food. Therefore, please grant your daughter to me, the master of all arts.' Hearing this, the king was perplexed as to whom he should give his daughter. He could not make a decision. Finally, he told everything to the girl and asked her which groom she desired, but the girl Trilokasundari, out of modesty, gave no reply."

The Vetala asked—"O King! Now you tell me, among these, who was the worthy groom for that girl?" The king replied—"O servant of Rudra! That beautiful girl Trilokasundari is worthy of Dharmadatta. Because Indradatta is a knower of the Vedas and other shastras, he would be called a Dvija by varna. Dhanapala, who knows languages and increases wealth and grains, would be called a Vanik. The third, who is an expert in arts and trades in gems, would be called a Shudra. O Vetala! A girl is worthy only for someone of the same varna. Therefore, Dharmadatta, who is proficient in the science of archery, would be called a Kshatriya by varna. Hence, the marriage of that Kshatriya girl should be performed with Dharmadatta only."

A Licentious King becomes the Cause of the Kingdom's Destruction (The Story of King Dharmavallabha and Minister Satyaprakasha)

The Vetala again said to the king—"O King! In ancient times, in the beautiful city of Punyapur (Pune), there ruled a king named Dharmavallabha. His minister was Satyaprakasha. The minister's wife's name was Lakshmi. Once, King Dharmavallabha said to the minister, 'O best of ministers! How many types of pleasure are there? Tell me.' He said, 'Maharaja! There are four types of pleasure: (1) The bliss of the Brahmacharya ashram, which is Brahmananda, is the highest. (2) The worldly pleasure of the Grihastha ashram is medium. (3) The pleasure of dharma in Vanaprastha is ordinary, and (4) the attainment of Shivananda in Sannyasa is the best of all pleasures. O King! Among these, the worldly pleasure of the Grihastha ashram is woman-centric, because in the Grihastha ashram, there is no happiness without a wife.' Hearing this, the king went to another country to find a virtuous wife who suited him, but he did not find a wife to his liking. Then he said to his minister, 'Find a woman suitable for me.' Hearing this, the minister went to various countries. But when he did not find a suitable woman for the king anywhere, he came to the country of Sindhu and approached the ocean. Seeing the Sindhu, the best of all tirthas, he was pleased. The minister Satyaprakasha prayed to the ocean thus: 'O abode of all gems, O lord of the Sindhu country! Salutations to you. O one who is compassionate to those who seek refuge, O lord of the waters! Salutations to you. Please grant a jewel of a woman for my king. If you do not do so, I will give up my life right here.' The ocean lord, hearing this praise, was pleased and showed him a tree in the water with leaves of coral and fruits of pearls, upon which sat a beautiful, delicate, and charming maiden. But in a few moments, as he watched, the maiden, along with the tree, was submerged back into the water. Seeing this, the greatly astonished minister Satyaprakasha returned to the king and narrated the entire account to him. Then, both of them came to the seashore. The king also saw the maiden sitting on the tree, just as the minister had, and as the king watched, the maiden entered the water as before. Seeing this wondrous sight, the king also entered the ocean and reached Patala with that same maiden, and the minister returned. The king said, 'O beautiful one!

I have come here for you. Accept me through Gandharva marriage.' She laughed and said, 'O best of kings! When the Chaturdashi tithi of the dark fortnight comes, I will come to the temple of the goddess and meet you.' The king returned and again, on the Krishna Chaturdashi, he went to the temple of the goddess with a sword in his hand. The maiden had already reached the temple before the king. At that very moment, a Rakshasa named Bakavahana came and touched the maiden. Seeing this, the king became blind with rage. He cut off the Rakshasa's head with his sword. Then he said to the maiden, 'O charming one! Tell me the truth, who was this, and how did he come here?' She said, 'O King! I am the daughter of a Vidyadhara. My name is Madavati. I am my father's beloved daughter. Once, I had gone into the forest at some time and could not reach home to my parents at mealtime. My father, through his meditation, learned the whole story and cursed me, saying, 'Madavati! On Krishna Chaturdashi, a Rakshasa will seize you.' When I learned of the curse, I asked my father, weeping, 'Deva! When will I be free from this curse?' He said, 'Daughter! When a king chooses you on Krishna Chaturdashi, your curse will be lifted.' Madavati said, 'O King! By your grace, I have been freed from the curse today. With your permission, I now wish to go to my father's house.' Hearing this, the king said, 'Come with me to my home. After that, I will take you to your father.' She agreed to the king's words and came to the king's palace, and her marriage to the king took place. A great festival was held in the king's city. The minister saw that a divine maiden had also come with the king. A few days later, the minister suddenly died."

The Vetala asked—"O King! Tell me, what is the reason for that minister's death? What is the mystery?" King Vikram said—"Minister Satyaprakasha was the king's friend and a great well-wisher of the people. It was through his great efforts that the king obtained the excellent Vidyadhara-maiden named Madavati as his queen. But after the marriage with Madavati, minister Satyaprakasha saw that the king, having obtained Madavati, was becoming a voluptuary and had started neglecting the kingdom and the subjects. He began to remain engrossed in worldly pleasures day and night. Seeing this, he

understood that the destruction of this kingdom was imminent; because when a king becomes licentious and selfish, the destruction of the kingdom is certain. In such a situation, my counsel will also prove futile. Therefore, so that I may not see the destruction of the kingdom with my own eyes, I shall first sacrifice my own life. O Vetala! Understanding this, Minister Satyaprakasha gave up his life."

One Must Certainly Suffer the Consequences of One's Actions (The Story of Hariswami)

The Vetala again said—"O King! In a beautiful city named Chudapur, there ruled a king named Chudamani. He had a chaste wife named Vishalaksi. The queen, desiring a son, worshipped Lord Shankara. By his grace, she was blessed with a handsome son, like Kamadeva, who was born from a divine part. His name was kept as Hariswami. Endowed with all prosperities, that Hariswami began to enjoy happiness on earth like a god. Due to the curse of Devala Muni, a celestial damsel was born in human form as Rupalavanyika and became the wife of Prince Hariswami. One time, that beautiful lady was sleeping peacefully on her bed in her palace. At that time, a Gandharva named Sukala came and abducted the queen, who was in a deep slumber. When Hariswami awoke and did not see his wife, he began to search for her. Not finding her, he became distraught, left the city, and went into the forest. Renouncing all worldly pleasures, he became absorbed in the meditation of Lord Sri Hari alone and, taking up the life of a mendicant, became a Sannyasi.

One day, that Sannyasi (King Hariswami) came to a Brahmin's house to beg for alms, and the Brahmin, with pleasure, prepared kheer and gave it to him. Taking the bowl of kheer, he went from there to bathe. He placed the bowl of kheer on a banyan tree and began to bathe in the river himself. At that moment, a serpent came from somewhere and spat its venom into that kheer. When the Sannyasi Hariswami came from his bath and began to eat the kheer, he fainted due to the effect of the poison and, approaching the

Brahmin, began to say, 'O wicked Brahmin! After eating the poisonous kheer given by you, I am now dying. Therefore, you will incur the sin of Brahmahatya (killing a Brahmin).' Saying this, that Sannyasi died and, by the power of his austerities, attained the abode of Shiva."

The Vetala asked the king—"O King! Who among them will incur the sin of Brahmahatya? Tell me this." The king said—"The venomous serpent, out of ignorance and by its nature, made the payasa poisonous; therefore, the sin of Brahmahatya will not fall upon it. Since the Sannyasi was hungry and had come to the Brahmin's house begging for alms, for the Brahmin, he was a guest in the form of God. Therefore, observing the dharma of a guest was in accordance with his family tradition. He prepared the kheer with devotion and offered it to the Sannyasi; in such a case, how can he be a party to Brahmahatya? If he had given food mixed with poison, only then would Brahmahatya have befallen him, because disrespecting a guest is also like Brahmahatya. Therefore, the Brahmin will not incur Brahmahatya. What remains is the Sannyasi. Because one must certainly suffer the fruit of one's own good and bad deeds. Therefore, that Sannyasi, due to some deed from a previous life and by the inspiration of time, died of his own accord; his death was natural. In this, there is no one's fault. Eating the payasa was merely an incidental cause in his death. Therefore, he too will not incur Brahmahatya. Thus, among these three, no one will incur the sin of Brahmahatya."

The Ideal of Giving Life (The Story of Jimutavahana and Shankhachuda)

The Rudra-servant Vetala said to King Vikramaditya—"Maharaja! In Kanyakubja (Kannauj), there lived a charitable, truthful Brahmin who was devoted to the worship of the Goddess. He used to donate the wealth he received as alms. Once, the vow of the Sharadiya Navadurga arrived. He could not obtain any wealth in alms, so he became very worried, thinking, 'What measure should I take to obtain wealth? I have invited the maidens for the Durga-puja; now how will I feed them?' As he was engrossed in this

worry, by the grace of the Goddess, he unexpectedly received five coins, and with that, he completed his vow. He had fasted for nine days. By the power of that vow, after death, he attained a divine form. Consequently, he became Jimutaketu, the lord of the Vidyadharas. He lived in a beautiful place in the Himalaya mountains. There, he also worshipped the Kalpavriksha (wish-fulfilling tree) with devotion. By the power of that tree, he was blessed with a son named Jimutavahana, who was skilled in all arts.

In a previous birth, that Jimutavahana was a king of the middle country named Shurasena. Once, that King Shurasena came to the forest named Utpalavarta, the abode of Maharishi Valmiki, for hunting. There, on Chaitra Shukla Navami, he duly celebrated the festival of Sri Rama's birth, Sri Ramanavami. He also kept a night vigil at the hermitage of Maharishi Valmiki. By the merit born from hearing the Rama-centric stories, that King Shurasena himself became the Vidyadhara named Jimutavahana in the form of Jimutaketu's son. That Mahatma Jimutavahana also worshipped the Kalpavriksha with devotion. Within a year, the pleased tree asked him to ask for a boon. At this, Jimutavahana said, 'O great tree! May my city become prosperous with wealth and grain by your grace.' The Kalpavriksha made the city the best on earth. There was no one there who did not become like a king by the power of the Kalpavriksha. Thereafter, both father and son went to the forest for austerities and began to perform severe penance on the extremely beautiful Malayachala mountain.

O King! One day, Kamalakshi, the daughter of King Malayadhvaja, came to the Shiva temple with her friends to worship Shiva. At the same time, Jimutavahana also arrived at the temple for worship. Seeing the divine princess adorned with all ornaments, the desire to obtain her arose in Jimutavahana, and for this, he also prayed. In the end, the girl's father, Malayadhvaja, had her married to Jimutavahana. One day, King Malayadhvaja's son, Vishvavasu, went to the Gandhamadana mountain with his brother-in-law, Jimutavahana. There, he paid obeisance to Nara-Narayana. On that same peak, Garuda, the vehicle of Lord Vishnu, arrived. At that time,

the mother of the Naga Shankhachuda was lamenting where Jimutavahana was. Hearing the sorrowful cry of the woman, the compassionate Jimutavahana, distressed, quickly went there. Assuring the old woman, he asked, 'Why are you crying? What is your trouble?' She said, 'Deva! Today my son will become food for Garuda; I am weeping, distraught with sorrow due to his separation.' Hearing this, King Jimutavahana went to the Garuda peak. Garuda, thinking him to be his prey, caught him and took him into the sky. Jimutavahana's wife, Kamalakshi, seeing her husband being eaten by Garuda in the sky, began to weep with sorrow. But Garuda, seeing that Jimutavahana was being eaten without distress and in human form, became frightened and said to Jimutavahana, 'Why did you become my prey?' At this, he said, 'The mother of the Naga Shankhachuda was very distressed; I came to you to protect her son.'

When the Naga Shankhachuda came to know of this incident, he, being distressed, quickly came to Garuda and said, 'O ocean of mercy! I am present for your meal. O great-minded one! Leaving this divine human, make me your food.' Seeing the greatness and spirit of benevolence of Jimutavahana, Garuda was extremely pleased and gave the Vidyadhara Jimutavahana three boons. 'From now on, I will never eat the descendants of Shankhachuda. O excellent Jimutavahana! You will obtain a great kingdom in the city of the Vidyadharas and, after enjoying bliss for one hundred thousand years, you will attain Vaikuntha.' Saying this, Garuda vanished, and Jimutavahana received the kingdom from his father and, after enjoying the pleasures of the kingdom with his wife Kamalakshi, he finally went to Vaikunthaloka."

The Vetala asked the king—"O ruler of the earth! Now you tell me, between Shankhachuda and Jimutavahana, who obtained the greater fruit, and who among the two was more courageous?" The king replied—"O Vetala! Shankhachuda alone received the great fruit; because to do good is the very nature of kings. Although King Jimutavahana performed a great sacrifice and good deed for Shankhachuda by giving his own life, and as a result, the pleased Garuda granted him the boon of a kingdom and attainment of

Vaikuntha, yet, being a king, Jimutavahana's giving of his life (protecting the Naga) falls within the category of duty. Therefore, his sacrifice does not seem as significant before the sacrifice and courage of Shankhachuda. But Shankhachuda, fearlessly offering his own body to his enemy Garuda, had saved the life of a great, righteous king. Therefore, Shankhachuda alone appears to be the claimant of the greatest fruit." The Vetala was satisfied with this answer from the king.

The Importance of Mental Focus in Spiritual Practice (The Story of Gunakara)

The Vetala again said—"O King! In Ujjayini, there was a king named Mahasena. In his kingdom lived a Brahmin named Devasharma. Devasharma had a son named Gunakara, who was addicted to gambling, liquor, and other vices. That wicked Gunakara destroyed all his father's wealth in gambling and other activities. His relatives abandoned him. He began to wander here and there on the earth. By chance, Gunakara came to the ashram of a Siddha; there, a yogi named Kapardi gave him something to eat. But, though afflicted by hunger, he did not accept that food, thinking it to be contaminated by pishachas and others. At this, the yogi summoned a Yakshini for his hospitality. The Yakshini came and extended hospitality to Gunakara. Thereafter, she went to the peak of Kailasa. Distraught by her separation, Gunakara again came to the yogi. The yogi bestowed upon Gunakara the vidya (knowledge/mantra) that attracts a Yakshini and said, 'Son! You should remain in water for forty days and chant this auspicious mantra at midnight. If you succeed in the mantra by doing so, then by the power of the mantra, that Yakshini will be attained by you.' Gunakara did just that, but he could not attain the Yakshini. Finally, helpless, he returned to his home with the yogi's permission. He spent that night after paying respects to his parents. The next morning, that Gunakara went to a monastery of Sannyasis and began to live there as a disciple. Seated amidst the five fires, he became purified and, to

attain the Yakshini, he again began to chant the mantra told by Kapardi, but the Yakshini still did not come, which caused him great distress."

The Vetala asked the king, who was wise in knowledge—"O great soul! Why could Gunakara not attain his beloved Yakshini?" The king replied—"O servant of Rudra! For a seeker's success, three essential qualities are required—the unity of mind, speech, and body. An act performed with the unity of mind and speech is blissful in the next world. An act performed with speech and body is beautiful. It gives partial fruit in this life and is more fruitful in the next world. An act performed by the mind and body grants success in the next birth. But a deed accomplished with the absorption of all three—mind, speech, and body—yields fruit quickly in this very life and, in the end, also grants liberation. Therefore, a seeker should perform any act with extreme mental focus. Although Gunakara chanted the mantra twice with great hardship, in both instances of his practice, there was a lack of mental focus. While inside the water and practicing amidst the five fires, there was the engagement of the body, and the chanting from the speech also continued, but Gunakara's mind was not fixed on the mantra but was fixed on the Yakshini. For this reason, he could not even have faith in the power of the mantra. Despite the engagement of the body and speech, due to the lack of engagement of the mind, Gunakara could not attain the Yakshini. But he did indeed perform the act; consequently, in the next world, he became a Yaksha and, as a Yaksha, he obtained the Yakshini. From this, it is proven that for the complete success of any task, the engagement of all three—mind, speech, and body—is necessary. Among these, the engagement of the mind is paramount."

Maintain Equal Feelings for Children (The Story of the Middle Son)

The Vetala again said—"O King! In Chitrakoot, there lived a renowned king named Rupadatta. One day, while chasing a deer, he entered a forest. At noon, he reached a lake and there he saw a beautiful sage's daughter, along with her friend, picking lotus flowers. Seeing her excellent form, the king

decided to make her his queen. The girl, too, was pleased to see the king. They both began to look at each other with affection. When the king inquired about the girl from her friend, she said that she was the adopted daughter of a sage. At that very moment, the girl's father arrived there. Seeing the sage, the king humbly asked him, 'O Sage! What is the highest dharma?' At this, the wise sage replied, 'O King! To nurture the helpless, to protect those who seek refuge, and to show compassion is the main dharma. There is no charity equal to giving the gift of fearlessness to the frightened. The unruly should be punished. The venerable should be worshipped. One should always maintain a reverent attitude towards cows and Brahmins. One should maintain impartiality in punishment and not show favoritism. In the worship of a deity, one should abandon deceit and fraud and take refuge in truth in the form of faith and devotion. In the worship of gurus and elders, special attention should be paid to sense-control and a composed mind. While giving charity, one should adopt a gentle demeanor. One should consider even the smallest blameworthy act as a great offense and should completely refrain from it.'

Saying so, that sage married his daughter to the prince. The king, taking her, set off towards his capital. On the way, he rested under a banyan tree. At that moment, a Rakshasa came there to eat his wife and began to say, 'You two have desecrated my place, so I will eat you.' When the king asked for forgiveness, he said again, 'If you present a seven-year-old Brahmin boy for me to eat, I will let you go.' The king, giving his word to the Rakshasa, went to his palace with his wife.

The next day, the king narrated all the news to his ministers. On the advice of the ministers, the king gave one lakh gold coins to a Brahmin and persuaded him to offer his middle son to the Rakshasa. That Brahmin's son also agreed to sacrifice himself for his father. At the appointed time, everyone took him to the Rakshasa. Just as the time for the sacrifice came, that Brahmin boy first laughed and then began to weep in a loud voice."

The Vetala asked—"O King! Tell me, why did that Brahmin boy first laugh and then cry at the time of his death?" The king said—"O Vetala! The eldest

son is dear to the father, and the youngest son is dear to the mother. Therefore, finding himself neglected by his parents and seeing no other refuge, the middle son, with great hope, took refuge with the king. But seeing the death-like sword in the hands of that merciless king Rupadatta, who wished to please his wife, the Brahmin boy first burst into laughter. And then, thinking that this excellent body of mine will be received by a lowly Rakshasa, he became sad and, weeping in a loud voice, began to repent." The Vetala was very pleased with this answer from the king.

Read Less, Understand More (The Story of the Four Fools)

The Vetala said to the king again—"O King! In the beautiful city of Jaipur, there was a king named Vardhamana. In his village lived a Brahmin named Vishnuswami, who was an expert in the Vedas and Vedangas. He was a devotee of Radha-Krishna. He had four sons, who were engaged in various vices. Their names became as reviled as the reprehensible deeds they performed. The first son was Dhyutakarma, the second was Vyabhichari, the third was Vishayi, and the fourth was Nastika. By a turn of misfortune, they all became poor. Once, they all went to their father, Vishnusharma. They respectfully saluted him and said, 'Father! How did our wealth get destroyed?' The father said, 'O Dhyutakarman! The act of gambling destroys wealth. It is the root of sin. From gambling arise adultery, theft, cruelty, and so on. It has greatly calamitous results. Your wealth has been destroyed because of your gambling.' Hearing this, he said, 'O respected father! Please tell me the right way to obtain wealth.' The father said, 'By the power of pilgrimage and vows, your sins will be destroyed. Pay heed to the words of your parents; obey them.' Then the father said to the second son, 'Son! You are an adulterer. The company of a prostitute is very inauspicious. Renounce this inauspicious act and become devoted to Brahma with celibacy. Take the vow of celibacy.' He said to the third son, Vishayi, 'Meat and wine are always the cause of the increase of sin; through them, you will commit theft and go to hell. Therefore, offer the wealth you have to the best of all, Lord Vishnu,

and eat in silence.' And to his atheist son, he said, 'Abandoning god-slandering and other atheistic attitudes, follow the pure path of theism. The Atman is pure, conscious, and eternal, and Mahadevi Chandika is the great power. The deities residing in the heart-cave of all beings are parts of the Paramatman. Attain their knowledge and worship them for the pacification of sin.'

Hearing this, all four sons engaged themselves in the paths specified by their father and, to obtain beautiful knowledge, also began to worship Sarveshvara Shiva. In one year, Lord Shankara granted them the Sanjivani Vidya (science of reviving the dead). Having obtained the Sanjivani Vidya, they came to a forest and began to test the vidya on the scattered bones of a tiger. The first son collected the bones of the dead tiger and sprinkled mantra-infused water on them. By the power of that mantra, the bones formed a skeleton. The second son, the adulterer, sprinkled mantra-infused water on it, by the power of which the skeleton became endowed with flesh and blood. The sensualist son sprinkled consecrated water on it. As a result, skin and life came into it. The atheist son sprinkled water to bring the sleeping tiger to life. Upon being revived by the power of the mantra, that tiger devoured all of them."

The Vetala asked the king—"O King! Now you tell me, who was the biggest fool among those four?" The king replied—"He who brought the dead tiger to life is the biggest fool." The Vetala was extremely pleased with this answer.

The Vetala said to the king again—"O King Vikramaditya! It was by the command of Lord Shankara that I came to you. Through various questions and answers, I have tested you, and you have given wise answers to all of them. I am very pleased with this. My abode shall be in your arms, by which you will conquer all the enemies on earth. All the cities, various regions, towns, etc., have been destroyed by plunderers. Therefore, have them reconstructed based on the measures told in the shastras and rule the earth with justice. In your kingdom, dharma will be established again." Saying this, the Vetala, after giving instructions for the worship of the Goddess, vanished

right there. King Vikramaditya, by the order of the sages, performed the Ashvamedha-yajna and became a Chakravarti king. Ruling righteously, in the end, King Vikramaditya attained heaven. Knowing of King Vikramaditya's departure to heaven, Shaunaka and other Maharishis again heard the meritorious tales of history and the Puranas from the Maharaja Lomaharshana Sutaji and then, being delighted, they all went towards their respective places.

॥ End of the Second Khanda of the Pratisarga Parva ॥

The Story of the Satyanarayana Vrat

Beginning of the Story

Vyasaji spoke—Once upon a time, in Naimisharanya, Shaunaka and other sages respectfully asked the Puranic Sri Sutaji—"O Lord! For the welfare of the world, please be kind enough to tell us, in all four yugas, who is worthy of worship and who is worthy of service, and who is the fulfiller of everyone's desired wishes? By whose worship can a person effortlessly attain his auspicious desires? O Brahman! Please tell us such a true measure that enhances the fame of men." Being asked thus by Shaunaka and other sages, Sri Sutaji began to pray to Lord Satyanarayana—"I praise that God, Satyanarayana, whose eyes are like fresh lotuses, who is the vessel for Rama's (Lakshmi's) play, who has four arms of golden hue and a charming body, who is the cause of the world's protection, and a comet of smoke to his enemies. I bow to Raghava, Sri Rama, who is with Lakshmana, compassionate, accompanied by Sita, and of sattvic nature; who is a bee captivated by the lotus-face of Vaidehi, and the destroyer of Paulastya (Ravana). I bow to him whose lotus feet are worthy of veneration, the best among gods, who shows compassion to his devotees, and is served by Shatrughna, Hanuman, and Bharata."

Sutaji said—"O Sages! Now I will narrate to you a history connected with the characters of great kings; please listen to it. This sacred narrative is the

destroyer of all the sins of the Kali Yuga, the fulfiller of desires, revealed by the gods, brought to light by the Brahmins, a delight to the learned, and especially a form of discussion in satsang."

"O Sages! Once, the yogi Devarishi Naradaji, desiring the welfare of all, was roaming through various worlds and came to this mortal realm. Here he saw that, according to their own past deeds, the creatures of the world were afflicted with various kinds of troubles and sorrows, and were suffering from diverse physical and mental ailments. Seeing this, he thought, 'What is the measure by which the sorrow of these creatures can be destroyed?' Thinking thus, he went to Vishnuloka. There, he had the darshan of Lord Narayana, adorned with the conch, discus, mace, lotus, and a forest garland, with a pleasant face, serene, and praised by Sanaka, Sanandana, Sanatkumara, and others. Seeing that God of gods, Naradaji began to praise him in this manner: 'My salutations to you, the Paramatman, whose form is beyond speech and mind, who is endowed with infinite power, who is without beginning, middle, or end, and who is of a form without attributes. My repeated salutations to you, the primordial being of all, dedicated to the welfare of the world, all-pervading, and of the form of austerity.' Hearing the praise of Devarishi Narada, Lord Vishnu spoke—'O Devarishi! For what reason have you come here? What anxiety is in your mind? O great soul, tell me everything. I will speak of the proper remedy.' Naradaji said—'O Lord! While roaming the worlds, I had gone to the mortal realm. There I saw that all the creatures of the world are afflicted by many kinds of sorrows and pains. They are suffering from many diseases. Seeing their pitiable condition, great distress arose in my mind, and I began to think, by what means will these sorrowful creatures be delivered? O Lord! For their welfare, please be kind enough to tell me a great and easy remedy.' Hearing these words of Naradaji, Lord Narayana commended him with the words 'Sadhu, sadhu' and said—'O Naradaji! Regarding the subject you are asking about, I will tell you an eternal vrat (vow).'

Lord Narayana gives fruit in the form of Vishnu in the Satya Yuga and Treta Yuga, and in the Dvapara Yuga, he gives fruit by assuming many forms, but in the Kali Yuga, the all-pervading Lord Satyanarayana gives immediate fruit. Because there are four feet of dharma—truth, purity, austerity, and charity. Among these, truth is the primary dharma. The conduct of the world rests on truth, and in truth, Brahma is established. Therefore, the vrat of Lord Satyanarayana, who is the embodiment of truth, is said to be the most excellent.

Naradaji asked again—"O Lord! What is the fruit of the worship of Satyanarayana, and what is its procedure? O Deva! O ocean of mercy! Please graciously tell me everything."

Sri Bhagavan spoke—"O Narada! Even the four-faced Brahma is not capable of telling the fruit and procedure of the worship of Satyanarayana. But, in brief, I am telling its fruit and procedure, please listen. By the vrat and worship of Satyanarayana, a poor person becomes wealthy, and a childless person obtains a son. A dethroned person regains his kingdom, a sightless person gains sight, a captive is freed from bondage, and a fearful person becomes fearless. What more? Whatever object a person desires, he obtains it all. Therefore, O Muni! In this human birth, one must certainly worship Satyanarayana with devotion. By this, he will undoubtedly and quickly obtain his desired object.

The observer of this Satyanarayana vrat should be such that he becomes pure by brushing his teeth and bathing in the morning. Taking a tulsi-manjari in his hand, he should meditate on Lord Sri Hari, who is established in truth, in this manner: 'I constantly contemplate Lord Narayana, who is pure like a dense cloud, four-armed, wearing a most excellent yellow garment, with a pleasant face, eyes like a fresh lotus, and served by Sanandana and others. O Deva! I undertake your vrat; in the evening will be your worship. After hearing your story, I will partake of your prasad.' Having made such a resolve in the mind, one should worship Lord Satyanarayana in the evening according to the prescribed rites. Five kalashas should be placed in the

worship. Pillars of banana stalks and festoons should be put up. The gold-adorned Lord Shaligrama should be well bathed with panchamrita and other substances through the Purusha Sukta (Yaju. 31.1-16) and worshipped with devotion with sandalwood and many other offerings. Thereafter, one should offer obeisance to the Lord while reciting the following mantra: 'Salutations to the eternal Lord, the God of Truth, we meditate upon Him. To the bestower of the four objectives of life, salutations to you, again and again.' After chanting this mantra according to one's ability, one should perform homa 108 times. With one-tenth of that, one should perform tarpana, and with one-tenth of that, marjana, and then one should listen to the Lord's katha, which is composed in six chapters. In this katha of the Lord, the prominence is of Satya-dharma (the dharma of truth). After listening to the katha, one should divide the Lord's prasad into four parts and distribute it well. The first part should be given to the Acharya, the second part to one's family, the third part to the listeners, and the fourth part should be kept for oneself. Thereafter, one should feed the Brahmins and should also eat oneself in silence.

O Devarishi! He who worships Satyanarayana with this procedure and with faith and devotion attains all his desired wishes in this very life. The fruit of merit performed in this life is enjoyed in the next birth, and the fruit of deeds performed in the next birth, a person has to endure here. The vrat of Satyanarayana, performed with devotion, is the fulfiller of all desires."

Naradaji said—"O Lord! Today itself, by your command, I will establish this Satya-deva-vrat on the earth." Saying this, Naradaji went to propagate the vrat on the earth, and Lord Narayanadeva, becoming invisible, came to the city of Kashi.

[First Chapter of the Satyanarayana Vrat Katha] The Story of the Brahmin Shatananda in the Satyanarayana Vrat Katha

Sutaji spoke—"O Sages! The way in which Lord Narayana himself graciously propagated this vrat through Devarishi Naradaji, I now narrate that story, please listen. In the famous city of Kashi, there lived an excellent and

learned Brahmin, who was devoted to the vows of Vishnu. He was a householder, poor, and had a wife and son. He sustained his life through the practice of begging for alms. His name was Shatananda. One time, he was going to beg for alms. On the way, he saw an old Brahmin, who was Hari himself in person, who was humble and extremely serene. The Sri Hari, disguised as an old Brahmin, asked the Brahmin Shatananda, 'O best of Dvijas! For what purpose and where are you going?' Shatananda replied, 'O gentle sir! I am going to the wealthy to ask for money for the maintenance of my son, wife, and others.' Narayana said, 'O Dvija! Due to poverty, you have long adopted the practice of begging. To remedy this, the Satyanarayana vrat is the best measure in the Kali Yuga. Therefore, according to my statement, take refuge at the feet of Lord Satyanarayana, the lotus-eyed one. By this, poverty, sorrow, and all afflictions are destroyed, and liberation is also attained.'

Hearing these words of the compassionate Lord, the Brahmin Shatananda asked, 'Who is this Satyanarayana?' The God, disguised as a Brahmin, replied, 'He who assumes various forms, is of truthful vow, is all-pervading, and is the untainted Deva, has now come before you in the form of a Vipra. The feet of the Lord are like a boat to ferry the creatures drowning in the great ocean of sorrow of this world. The wise ones take refuge in the Lord, but those with a worldly intellect, engrossed in sense objects, do not take refuge in the Lord and remain in this ocean of the world. Therefore, O Dvija! For the welfare of the world, you bring this vrat to light by worshipping, adoring, and meditating on the God Satyanarayana with various offerings.'

As the Lord disguised as a Vipra said this, that Brahmin Shatananda had a direct vision of the supreme being, Lord Narayana, who was of a hue as blue as the clouds, with four beautiful arms holding the conch, discus, mace, and lotus, wearing a yellow garment, with eyes like a newly blossomed lotus, a gentle and sweet smile, adorned with a forest garland, and whose lotus feet were kissed by bees. Upon hearing the Lord's voice and having His direct vision, all the limbs of that Vipra tingled with joy, and his eyes filled with

tears of love. He fell to the ground and offered a full prostration to the Lord and, in a voice choked with emotion, began to praise Him thus: 'I prostrate to Lord Satyanarayana, the Lord of the world, the cause of the cause of the universe, the Lord of the destitute, the bestower of welfare and auspiciousness, the giver of refuge, the embodiment of merit, the pure one, who is both unmanifest and manifest, and the remover of the three kinds of afflictions. Salutations to Satyanarayanadeva, the creator of this world. Salutations to the one of pure sattva, the sustainer of the universe. Salutations to the terrible one, to time, the destroyer of the universe. Salutations to you, O Lord, who are the auspiciousness of the world and the form of the Atman. Today I have become blessed, I have become meritorious, today my birth has become successful, for you, who are beyond mind and speech, have appeared directly before me. What praise can I offer for my fortune? I do not know of which meritorious deed this is the fruit, that I have had your darshan. O Lord! You have made the body of this action-less and slow-witted one fruitful. O Lord of the world! O husband of Rama! By what method should Lord Satyanarayana be worshipped? O Lord! Please be kind enough to tell me that as well.'

The Lord Narayana, who captivates the world, spoke in a sweet voice—'O best of Vipras! My worship does not require much wealth. One should worship me with devotion with whatever wealth is obtained effortlessly. Just as the elephant king Gajendra, caught by the crocodile, and Ajamila were freed from their predicaments by my praise and remembrance, in the same way, by taking refuge in this vrat, a person is immediately freed from afflictions.'

Listen to the procedure of this vrat—'For the fulfillment of a desired wish, one should collect the materials for the puja and worship Lord Satyanarayana according to the prescribed rites. One should mix about a seer and a quarter of wheat flour with milk and sugar, and that flour, combined with ghee, should be offered to Hari; this is extremely dear to the Lord. After bathing Lord Shaligrama with panchamrita, one should worship him with mantras

and offerings like sandalwood, flowers, incense, a lamp, naivedya, and betel leaves. One should worship with devotion with many sweets and edible items, and with various fruits and flowers of the season. Then, along with Brahmins and relatives, one should respectfully listen to my katha, the history of the king (Tungadhvaja), the story of the Bhils, and the story of the merchant (Sadhu). After the katha, one should bow to Satyadeva with devotion and distribute the prasad. Thereafter, one should eat. My pleasure is not from wealth and the like, but only from faith and devotion. O best of Vipras! Those who worship in this prescribed manner become endowed with sons, grandsons, and wealth and property, and after enjoying excellent pleasures, in the end, they attain my proximity and live joyfully with me. Whatever the observer of the vrat desires, he certainly obtains it.'

Saying this, the Lord vanished, and the Brahmin too became extremely pleased. Saluting him in his mind, he went towards the city for alms and made this resolve in his mind: 'Today, with whatever money I receive in alms, I will perform the worship of Lord Satyanarayana.' That day, effortlessly and without asking, he received abundant wealth. Astonished, he came to his home. He narrated the entire account to his virtuous wife. She too approved of the vrat and worship of Satyanarayana. By her husband's command, she devoutly brought all the materials for the worship from the market and invited her relatives and neighbors to participate in the worship of Lord Satyanarayana. Thereafter, Shatananda worshipped the Lord with devotion. At the conclusion of the katha, the Lord Satyanarayanadeva, who is affectionate to his devotees, manifested with the aim of fulfilling their wishes. Seeing his darshan, the Brahmin Shatananda asked the Lord for happiness and supreme devotion in this world and the next, and said, 'O Lord! Please make me your servant.' The Lord too, saying 'Tathastu' (So be it), vanished. Seeing this, all the people who had come for the katha were extremely astonished, and the Brahmin too felt his life was fulfilled. They all, offering a full prostration to the Lord and respectfully accepting the prasad, went to their respective homes, saying, 'This Brahmin is blessed, blessed

indeed.' From then on, it became propagated in the world that the vrat of Lord Satyanarayana is the bestower of desired wishes, the destroyer of afflictions, and the granter of worldly enjoyment and liberation.

[Second Chapter of the Satyanarayana Vrat Katha] The Story of King Chandrachuda in the Satyanarayana Vrat Katha

Sutaji spoke—"O Sages! In ancient times, in a city named Manipuraka in the region of Kedarkhanda, there lived a religious and benevolent king named Chandrachuda. He was of an extremely calm nature, soft-spoken, of a patient disposition, and a devotee of Lord Narayana. The Mlecchas of the Vindhya country became his enemies. That king had a terrible war with those Mlecchas with arms and weapons. In that war, the large four-fold army of King Chandrachuda was greatly destroyed, but the army of the Mlecchas, who were skilled in deceptive warfare, suffered very little damage. Defeated in the war by the arrogant Mlecchas, King Chandrachuda, leaving his nation, went alone into the forest. Wandering here and there on the pretext of pilgrimage, he reached the city of Kashi. There he saw that the worship of Satyanarayana was being performed in every house, and this city of Kashi had become as magnificent and prosperous as Dvaraka. Seeing the prosperity there, Chandrachuda was astonished and also heard of the fame of the Satyanarayana puja performed by the Brahmin Sadananda (Shatananda), by following which everyone had become prosperous with virtue and dharma.

King Chandrachuda went to the Brahmin Sadananda (Shatananda), who performed the worship of Satyanarayana, and falling at his feet, he asked him the procedure for the Satyanarayana puja and also narrated the story of his dethronement, and said, 'O Brahman! The vrat by which Lord Janardana, the husband of Lakshmi, is pleased, by telling me that sin-destroying vrat, please deliver me.' Sadananda (Shatananda) said, 'O King! There is an excellent vrat named Satyanarayana, which is pleasing to Sripati, which is the pacifier of all sorrow, grief, etc., the promoter of wealth and grain, the bestower of good fortune and progeny, and the giver of victory everywhere. O King! The

worship and other arrangements for him should be organized on any day during the Pradosha period. A mandapa, adorned with pillars of banana stalks and decorated with toranas, should be constructed, and five kalashas should be established in it, and five flags should also be raised. The observer of the vrat should have a beautiful altar constructed in the middle of that mandapa by Brahmins. Upon it, the stone form of Lord Narayana (Shaligrama), adorned with gold, should be established, and he should be worshipped with love and devotion with offerings like sandalwood, flowers, etc. Meditating on the Lord, one should spend seven nights sleeping on the ground.'

Hearing this, King Chandrachuda promptly worshipped Lord Satyanarayana right there in Kashi. Pleased, the Lord granted the king an excellent sword at night. Having obtained the enemy-destroying sword, the king bowed to the excellent Brahmin Sadananda and came to his city. After killing six thousand Mleccha plunderers, he obtained immense wealth from them and again worshipped Lord Sri Hari on the beautiful banks of the Narmada. That king began to worship Lord Satyadeva every full moon day with love and devotion according to the rites and regulations. By the power of that vrat, he became the lord of lakhs of villages and, after ruling for sixty years, in the end, he attained Vishnuloka.

[Third Chapter of the Satyanarayana Vrat Katha] The Story of the Woodcutters in the context of the Satyanarayana Vrat

Sutaji spoke—"O Sages! Now in this context, listen to the story of the Bhils who became fulfilled by observing the Satyanarayana vrat. Once upon a time, some Nishadas used to cut wood from the forest and sell it in the city. Among them, some Nishadas came to the city of Kashi to sell wood. One of them, a very thirsty woodcutter, went to the ashram of Vishnudasa (Shatananda). There he drank water and saw that the Brahmins were worshipping the Lord. Seeing the wealth of the mendicant Shatananda, he was astonished and began to think, 'From where did this immense wealth come to such a poor Brahmin? Until today, I had only seen him as a pauper. How did he become so wealthy

today?' At this, he asked, 'Maharaja! How did you obtain this prosperity, and how did you get freedom from poverty? Please take the trouble to tell me; I wish to listen.' Shatananda said, 'Brother! This is all the fruit of the worship of Satyanarayana. What cannot be achieved by his worship? Without the compassion of Lord Satyanarayana, not even a little happiness can be obtained.' The Nishada asked him, 'Maharaja! What is the glory of Lord Satyanarayana? What is the procedure of this vrat? Please describe all the offerings of his worship, because benevolent saintly great souls hold an equal sentiment for everyone in their hearts; they do not hide any welfare-bestowing matter from anyone.'

Shatananda spoke—'Once upon a time, King Chandrachuda, who lived in the city of Manipuraka in the Kedarakshetra, came to my ashram and asked me for the procedure of the Satyanarayana Vrat Katha. O son of a Nishada! Whatever I told him then, you listen to it—One should resolve in one's mind to worship the Lord in any way, with a desire-driven or a desireless motive. About a seer and a quarter of wheat flour should be prepared with honey and fragrant ghee and offered to the Lord as naivedya. Lord Satyanarayana (Shaligrama) should be bathed with panchamrita, and he should be worshipped with offerings like sandalwood, etc. The Lord should be worshipped with devotion with payasa, apupa, samyava, curd, milk, seasonal fruits, flowers, incense, a lamp, and naivedya. If one has wealth, the worship should be performed with even more enthusiasm and ceremony. The Lord is not as pleased with abundant materials as he is with devotion. The Lord is the master of the entire universe and is self-fulfilled. He does not need any object; he only accepts the object offered with devotion by his devotees. This is why the Lord, leaving the royal worship offered by Duryodhana, came to the ashram of Viduraji and accepted his hospitality and simple food of greens. Accepting the grains of rice from Sudama, the Lord bestowed upon him prosperities that are utterly rare for humans. The Lord only expects devotion offered with love. Gopa, Gridhra, Vanik, Vyadha, Hanuman, Vibhishana, besides other demonic beings like Vritrasura, etc., having

attained the proximity of Narayana, are, by his grace, still living joyfully today. O son of a Nishada! Hearing my words, that King Chandrachuda collected the materials for the worship and worshipped the Lord with reverence; as a result, he regained his lost wealth and is still rejoicing today. Therefore, you too should worship Satyanarayana with devotion. By this, you will attain happiness in this world and, in the end, will attain the proximity of Lord Vishnu.'

Hearing this, that Nishada felt his life was fulfilled. Bowing to the excellent Vipra Shatananda, he went to his home and told his companions also about the glory of Hari's service. All of them, with a pleased mind and with devotion, took this pledge: 'Today, with whatever money we get from selling wood, we, along with all our kinsmen, will worship Satyanarayana with devotion and according to the prescribed rites.' That day, from selling wood, they received four times more money than before. Coming home, all of them told the entire matter to their wives, and then everyone together worshipped Lord Satyanarayana with reverence and listened to the katha. After distributing the Lord's prasad to everyone with devotion, they also partook of it. By the power of the worship, the Nishadas, along with their sons, wives, etc., obtained wealth and excellent knowledge-vision on earth. O best of Dvijas! All of them enjoyed their desired pleasures and, in the end, attained the abode of Vishnu, which is rare even for yogis.

[Fourth Chapter of the Satyanarayana Vrat Katha] The Story of Sadhu the Merchant and his Son-in-law in the context of the Satyanarayana Vrat

Sutaji spoke—"O Sages! Now I will narrate the story of a Sadhu Vanik (virtuous merchant). Once, the lord of the city of Manipuraka, the great and glorious King Chandrachuda, a devotee of Lord Satyanarayana, was worshipping Lord Satyanarayanadeva with his subjects according to the vrat. At that same time, a very wealthy Sadhu Vanik from Ratnapur (Ratnasarapur), having filled his boat with wealth, was traveling along the

riverbank and arrived there. There he saw the worship mandapa, constructed with gems and pearls and adorned with excellent canopies, etc., along with many villagers. The sound of singing, musical instruments, and the chanting of the Vedas also reached his ears there. Seeing that beautiful place, the Sadhu Vanik ordered his sailor to stop the boat right there. 'I want to see the arrangements here,' he said. At this, the sailor did so. Alighting from the boat, that merchant obtained information from the people and went to the katha-mandapa of Lord Satyanarayana. There he asked all of them, 'Sirs! What is this meritorious act that you are performing?' At this, those people said, 'We, along with our honorable king, are organizing the puja and katha of Lord Satyanarayana. It is by the performance of this very vrat that he has obtained an undisputed kingdom. By the worship of Lord Satyanarayana, one who desires wealth obtains wealth, one who desires a son obtains an excellent son, and one who desires knowledge obtains the vision of knowledge, and a frightened person becomes completely fearless. By his worship, a person attains all his desires.'

Hearing this, he wrapped his garment around his neck several times and offered a full prostration to Lord Satyanarayana, and also respectfully bowed to the members of the assembly, and said, 'O Lord! I am without progeny, therefore all my wealth and all my endeavors are in vain. O ocean of mercy! If, by your grace, I obtain a son or a daughter, I will make a golden flag and worship you.' At this, the members of the assembly said, 'May your wish be fulfilled.' Thereafter, he again bowed to Lord Satyanarayana and the assembly members, accepted the prasad, and, contemplating the Lord in his heart, that Sadhu Vanik went to his home with everyone. Upon arriving home, the women welcomed him appropriately with auspicious items. The Sadhu Vanik, with great wonder, went into the auspicious inner quarters. His chaste wife, Lilavati, also served him in a manner befitting a wife. By the grace of Lord Satyanarayana, in due time, a daughter was born to him, who delighted her relatives and had eyes like a lotus. The Sadhu Vanik was extremely delighted by this, and at that time, he donated a considerable

amount of wealth. Summoning Brahmins learned in the Vedas, he performed the auspicious rites for the daughter, such as the Jatakarma. After having the girl's birth chart made, her name was kept as Kalavati. Like a phase of the moon, the lord of arts, that Kalavati began to grow daily. An eight-year-old girl is a Gauri, a nine-year-old is a Rohini, a ten-year-old is a Kanya, and after that (that is) a twelve-year-old girl is called a Praudha or Rajasvala. In due course, Kalavati also grew and became of marriageable age. Her father, seeing Kalavati as ready for marriage, began to worry about her match. In the city of Kanchanpur, there lived a merchant named Shankhapati. He was of a good family, handsome, wealthy, and endowed with virtues like good conduct and generosity. Seeing that groom as worthy for his daughter, the Sadhu Vanik chose Shankhapati and, at an auspicious time, with many auspicious ceremonies, in the presence of fire, amidst the sounds of Vedas, musical instruments, etc., he duly gave his daughter to him. At the same time, that Sadhu Vanik, for auspiciousness, also gave gems, pearls, corals, clothes, jewelry, etc., to his daughter and son-in-law. The Sadhu Vanik kept his son-in-law in his own home, treating him like a son, and he too respected the Sadhu Vanik like a father.

In this manner, much time passed. The Sadhu Vanik had previously made a resolve to worship Lord Satyanarayana, saying, 'Upon obtaining a child, I will worship Lord Satyanarayana,' but he had forgotten this matter. He did not perform the worship.

A few days later, he, along with his son-in-law, went to the far south bank of the Narmada for the purpose of trade and, being engaged in business there, stayed for a long time. But even there, he did not worship Lord Satyadeva in any way, and as a result, becoming a recipient of the Lord's wrath, he was afflicted with many troubles. Once, some thieves stole a great deal of wealth and a pearl necklace from the royal palace in the dead of night. Upon learning of the theft, the king summoned his royal officers, scolded them severely, and said, 'If you do not find the thieves and present all the wealth here within two days, you will be given the death penalty for your

negligence.' At this, the royal officers conducted an extensive search everywhere, but despite much effort, they could not find the thieves. Then they all gathered and began to deliberate, 'Alas! It is a matter of great distress. The thief was not found, nor was the wealth. Now the king will kill us along with our families. Even after death, we will obtain the form of a ghost. Therefore, it is now best that we drown ourselves and die in the sacred Narmada river. Because, by the power of the Narmada, we will attain the abode of Shiva.' All those royal officers, having made such a decision among themselves, went to the bank of the Narmada river. There they saw that Sadhu Vanik and also saw the pearl necklace around his neck. They mistook the Sadhu Vanik for the thief, and all of them, being pleased, captured both of them (the Sadhu Vanik and his son-in-law) along with their wealth and brought them before the king. Lord Satyanarayana had also turned against the merchant for taking recourse to falsehood in performing the worship. For this reason, the king also, without any consideration, ordered his servants to confiscate all their property and deposit it in the treasury, and to put them in jail in handcuffs. The servants obeyed the king's order. No one paid any attention to the merchant's words. That merchant, along with his son-in-law, became extremely sad and began to lament, 'O son! Where has my wealth gone now? Where are my daughter and wife? Look at the adversity of fate. We have sunk into an ocean of sorrow. Who will now ferry us across this crisis? I have acted against dharma and the Lord. This is the effect of those very deeds.' Lamenting in this manner, that father-in-law and son-in-law continued to experience severe affliction in jail for many days."

[Fifth Chapter of the Satyanarayana Vrat Katha] The Deliverance of All Through Recourse to Satya-Dharma (The Story of Lilavati and Kalavati)

Sutaji said—"O Sages! Those who listen to the auspicious character of Lord Vishnu, the remover of the three afflictions—adhyatmika, adhidaivika, and adhibhautika—always reside in the abode of Hari. But those who do not take

refuge in the Lord—who forget Him—they obtain a painful hell. The name of Lord Vishnu's wife is Kamala (Lakshmi). She has four sons: Dharma, Yajna, Raja, and Chora (Thief). All of these are dear to Lakshmi, meaning they desire Lakshmi. That which is given in charity to Brahmins and guests is called dharma; for that, wealth is required. The deva-yajna and pitri-yajna which are performed through svaha and svadha are called yajna; in that too, there is a need for wealth. The one who protects dharma and yajna is called a king; therefore, the king also needs Lakshmi—wealth. The one who destroys dharma and yajna is called a thief; he too steals with the desire for wealth. Therefore, these four, in one form or another, are servants of Lakshmi. But where there is truth, there alone is dharma, and there alone Lakshmi also resides in a stable form.

That merchant had deviated from satya-dharma (he had broken his vow by not performing the Satyanarayana vrat). That is why the king had all the wealth from the merchant's house seized, and a theft also occurred in the house. His poor wife, Lilavati, along with her daughter, Kalavati, began to sustain themselves somehow by selling their clothes, jewelry, and house. One day, her daughter Kalavati, distraught with hunger, went to a Brahmin's house and there she saw the Brahmin performing the worship of Lord Satyanarayana. Seeing him praying to Jagannath Satyadeva, she also prayed to the Lord, 'O Satyanarayanadeva! If my father and husband come home, I too will perform your worship.' Hearing her words, the Brahmins said, 'So it shall be.' Having received such an assuring blessing from the Brahmins, she returned to her home. Due to her late return at night, her mother, scolding her, asked, 'Daughter! Where were you until so late at night?' At this, giving her the prasad, she narrated the account of the Satyanarayana puja and said, 'Mother! I heard there that Lord Satyanarayana gives immediate fruit in the Kali Yuga; people always worship him. Mother! I also want to worship him; please grant me permission. My only wish is that my father and husband come home.' Having resolved this in her mind at night, in the morning that Kalavati went to the house of a merchant named Shilapala with the desire to

obtain money and said, 'Brother! Please give me a little money so that I can perform the worship of Lord Satyanarayana.' Hearing this, Shilapala gave five ashrafis and said, 'Kalavati! Your father had some remaining debt; I am returning it to him. By giving this, I am free from debt today.' Saying this, Shilapala went to Gaya-tirtha to perform shraddha. The daughter, with her mother Lilavati, performed the welfare-bestowing Satyanarayana vrat with that money, with devotion, faith, and according to the prescribed rites. Lord Satyanarayana was pleased by this.

Meanwhile, the king residing on the banks of the Narmada was sleeping in his royal palace. In the last watch of the night, Lord Satyanarayana, in the guise of a Brahmin, said to him in a dream, 'O King! Rise quickly and release those innocent merchants from bondage. They have both been imprisoned without any offense. If you do not do so, you will not have welfare.' Saying this, he vanished. The king suddenly awoke from his sleep. He began to remember the Paramatman. In the morning, the king came to his court and asked his minister for the interpretation of the dream he had seen. The great minister also said to the king, 'O King! It is a matter of great wonder; I too saw a similar dream today. Therefore, the merchant and his son-in-law should be summoned and properly questioned.' The king had them both brought from the prison and asked, 'Where do you both live, and who are you?' At this, the Sadhu Vanik said, 'O King! I am a merchant residing in Ratnapur. I had come here to trade, but by a turn of fate, your servants caught us, thinking we were thieves. Along with me is my son-in-law. We have been accused of stealing gems and pearls without any offense. O King of Kings! We are both not thieves. Please consider this carefully.' Hearing his words, the king felt great remorse. He released them from bondage. He adorned them in many ways, fed them, and honored them by giving them clothes, jewelry, etc. The Sadhu Vanik said, 'O King! I have endured many hardships in prison. Now I wish to go to my city; please give me permission.' At this, the king, through his treasurer, had the Sadhu Vanik's boat filled to the brim

with gems and other things. Then that Sadhu Vanik, along with his son-in-law, honored by the king, set off towards Ratnapur with twice the wealth.
The Sadhu Vanik departed for his city, but he forgot the worship of Lord Satyanarayana at that time as well. Lord Satyadeva, who gives immediate fruit in the Kali Yuga, again assumed the form of an ascetic, came there, and asked him, 'O Sadhu! What is in this boat of yours?' At this, the Sadhu Vanik replied, 'I do not have any wealth to give you. The boat is only filled with some leaves of creepers.' Upon the Sadhu Vanik saying this, the ascetic said, 'So it shall be.' Saying this, the ascetic vanished. As he said this, only leaves became visible in the boat instead of wealth. Seeing all this, the Sadhu became extremely astonished and worried; he nearly fainted. He began to lament in many ways. As if struck by lightning, he stood stunned, thinking, 'What shall I do now? Where shall I go? Where has my wealth gone?' On the advice of his son-in-law, considering it to be the ascetic's curse, he again went in search of that same ascetic and, wrapping a cloth around his neck, he bowed to the ascetic and said, 'O great soul! Who are you? Are you a Gandharva, or a god, or the Paramatman himself? O Lord! I do not know your glory in the slightest. Please forgive my offenses and restore the wealth in my boat.' At this, the ascetic-formed Lord Satyanarayana said that you, in the mandapa of King Chandrachuda's Satyanarayana puja, had taken a vow —'Upon obtaining a child, I will worship Lord Satyadeva.' You were blessed with a daughter, you also had her married, you also obtained wealth from trade, you were also freed from prison, but you never worshipped Lord Satyanarayana. Due to this, many faults like false speech, breaking of a vow, and disrespect to a deity have occurred; you do not even remember the Lord. For this reason, O fool, you are suffering. Lord Satyanarayana is all-pervading; he is the bestower of all fruits. How can you obtain happiness by disrespecting him? Remember the Lord, remember him.' At this, the Sadhu Vanik remembered Lord Satyanarayana and began to repent. Before his very eyes, that ascetic transformed into the form of Lord Satyanarayana, and then he began to praise him in this manner: 'Salutations to Lord Hari, who is the

form of truth, of truthful promise, Satyanarayana. By whose truth the world is established, to that truth-formed you, I bow again and again. O Lord! Those whose souls are deluded by your maya do not see their own welfare and, always submerged in the ocean of sorrow, consider sorrow as happiness. I am a fool, my eyes blinded by the darkness of arrogance from the pride of wealth. I do not know my own welfare; how can a fool like me see it? Forgive my wickedness. O abode of austerity! Salutations to Hari. O treasure of penance! Salutations to you. O ocean of mercy! Please make me a servant of your feet, so that I may constantly remember your lotus feet.'

Praising in this manner, that Sadhu Vanik vowed to perform the worship of Satyanarayana upon returning home, through a priest, with one lakh mudras. At this, the Lord, being pleased, said, 'Son! Your wish will be fulfilled. You, endowed with sons and grandsons, will enjoy excellent pleasures and attain my Satyaloka and will obtain bliss with me.' Saying this, Lord Satyanarayana vanished, and the Sadhu resumed his journey.

The Sadhu Vanik, protected by Lord Satyadeva, reached the vicinity of his city in one week and sent a messenger to his home to announce his arrival. The messenger, coming to the house, said to the Sadhu Vanik's wife, Lilavati, 'The Sadhu Vanik, with his purpose fulfilled, is arriving with his son-in-law.' That virtuous Lilavati, along with her daughter, was performing the worship of Lord Satyanarayana. Hearing of her husband's arrival, she left the worship right there and, entrusting the remaining responsibility of the worship to her daughter, she quickly came to the boat. Meanwhile, Kalavati also, along with her friends, somehow finished the worship of Satyanarayana and, without taking the prasad, hurriedly went towards the boat to see her husband. Due to the disrespect of the prasad of Lord Satyanarayana, the boat of the Sadhu Vanik, along with his son-in-law, became unseen in the middle of the water. Seeing this, everyone was submerged in sorrow. The Sadhu Vanik also fainted and fell to the ground on the earth. Kalavati also, seeing this, fainted and fell to the ground, and her entire body was drenched with tears. She began to tremble like a banana leaf shaken by the force of the wind. Crying

out, 'O lord! O beloved!' she began to lament and said, 'O creator! You have broken my hope by separating me from my husband. Without a husband, a woman's life is incomplete and fruitless.' Kalavati, in a distressed voice, said to Lord Satyanarayana, 'O ocean of truth! O Lord Satyanarayana! I am about to drown in the water due to separation from my husband. Please forgive my offenses. Reveal my husband and protect my life.' (Thus, when she was about to enter the water taking her husband's sandals), at that time an aerial voice was heard—'O Sadhu! Your daughter has disrespected my prasad. If she goes home again and partakes of the prasad with devotion, her husband, along with the boat, will surely be seen here. Do not worry.' At this, the astonished Kalavati did just that, and her husband again became visible to her, along with his boat. What then? All met each other with joy, and upon coming home, the Sadhu Vanik performed the worship of Lord Satyadeva with great ceremony with one lakh mudras and began to live in happiness. He never again neglected Lord Satyadeva. By the power of that vrat, endowed with sons and grandsons and enjoying many pleasures, all of them went to heaven. The person who listens to this history with devotion also becomes very dear to Vishnu. He attains the fulfillment of his heart's desire.

Sutaji spoke—"O Sages! I have told you this Satyanarayana vrat, which is the best among all vratas. This vrat, coming from the mouth of a Brahmin, is extremely meritorious in the Kali Yuga."

[Sixth Chapter of the Shri Satyanarayana Vrat Katha] (Satyanarayana Vrat Katha Complete) The story of Pitrisharma and his descendants - Vyadi, Panini, and Vararuchi, etc.

The sages said—"O Lord! We have heard the Satyanarayana vrat, the best among all vows that destroy the three sorrows. Now we wish to hear from you the importance of Brahmacharya."

Sutaji spoke—"O Sages! In the Kali Yuga, there was an excellent Brahmin named Pitrisharma. He was a knower of the essence of the Vedas and Vedangas and was fearful of sinful acts. Seeing the terrible times of the Kali

Yuga, he became very worried. He thought about which ashrama (stage of life) would lead to his welfare, because in the Kali age, the path of Sannyasa has been fragmented by hypocrisy and pretense, Vanaprastha has almost ended, and only Brahmacharya remains here and there; but the karma of the Grihastha (householder) life is considered the best among all karmas. Therefore, in this dire Kali Yuga, I should marry to follow the householder's dharma. If, by fortune, I get a wife who acts according to my own disposition, then my life will become successful and blessed."

Thinking thus, Pitrisharma, to obtain an excellent wife, worshipped the Universal Mother, Goddess Vishveshvari, with sandalwood etc. and began to praise her. Hearing Pitrisharma's praise, the Goddess was pleased and said, "O best of Dvijas! I have designated the daughter of the Brahmin Vishnuyasha to be your wife." Thereafter, Pitrisharma married that Devi Brahmacharini and, residing in Mathura, began to live his life according to the householder's dharma. Four sons, who were knowers of the four Vedas, were born to him. Their names were—Rik, Yajush, Sama, and Atharva. The son of Rik was Vyadi, who was an expert in the science of logic. The son of Yajush was the world-renowned Mimamsa. The son of Sama was Panini, who was an expert in the science of grammar, and the son of Atharva was Vararuchi.

One time, the four of them, along with Pitrisharma, went to the court of King Chandragupta, the ruler of the Magadha country. The king, after worshipping them with great respect, asked, "O Dvijas! Which vow of Brahmacharya is the best?" At this, Vyadi said, "Maharaja! The person who is devoted to the worship of that Supreme Being with justice is the best Brahmachari." Mimamsa said, "O King! The excellent person who worships Brahma and other gods in a yajna, and who worships them with rochana etc. and performs tarpana etc., and accepts the prasad of the Lord, he is a Brahmachari." Hearing this, Panini said, "O King! The one who worships the Shabda-Brahman (the word as the Absolute) with udatta, anudatta, and svarita tones, or with Para, Pashyanti, and Madhyama speech, and who worships the

Shabda-Brahman with sutra-pathas endowed with linga, dhatu, and ganas, is a true Brahmachari, and he alone attains Brahma." Hearing this, Vararuchi said, "O lord of Magadha! The person who, after being initiated, resides in a Gurukula, holding a staff, with matted hair and nails, begging for alms, and who is devoted to the study of the Vedas and resides in the guru's house according to the guru's command, is called a Brahmachari."

Hearing their words, Pitrisharma said that "he who, while living in the householder's dharma, honors the ancestors, gods, and guests, and who approaches his wife only during the prescribed time with sense-control, he is the foremost Brahmachari." Hearing this, the king said, "O Master! For the Kali age, your statement is the proper, easy, and best dharma; this is my opinion as well." Saying this, that king became a disciple of Pitrisharma and, in the end, attained heaven. Pitrisharma also, meditating on Lord Sri Hari, went to the Himalaya mountain and became devoted to yoga and meditation.

The History of Maharishi Panini

The sages asked—"O Lord! Among all pilgrimages, charities, and other means of dharma, what is the best means, by taking refuge in which a person can cross the ocean of afflictions and attain liberation?"

Sutaji spoke—"In ancient times, Sama had an excellent son whose name was Panini. Defeated and embarrassed by the excellent scholarly disciples of Kanada, he went on a pilgrimage. Bathing in almost all the holy places and offering libations to the gods and ancestors, he drank the water of the Kedara region and became engrossed in the meditation of Lord Shiva. Living on a diet of leaves, he would take water at the end of a week. Then for ten days, he consumed only water. After that, for ten days, he remained on a diet of only air and continued to meditate on Lord Shiva. In this way, when twenty-eight days had passed, Lord Shiva appeared and asked him to ask for a boon. Hearing this nectar-like voice, he, in a voice choked with emotion, praised Hara, the lord of all, the lord of all lingas, the beloved of Girija, in this manner: 'Salutations to the great Rudra. Salutations to Lord Shiva, the lord of

all, the benefactor of all. Salutations to the God who rides Nandi, the bestower of fearlessness and knowledge. Salutations to Shankara, the destroyer of sin, the lord of all worlds, the remover of all illusory sorrows, the form of effulgence, the one of infinite forms. O Lord of gods! If you are pleased, please be kind enough to grant me the root knowledge and the supreme scriptural knowledge.'"

Sutaji spoke—"Hearing this, Mahadevaji, being pleased, bestowed upon him the auspicious, all-syllable-formed sutras beginning with 'a i u ṇ'. One who attains the 'Manasatirtha' (pilgrimage of the mind)—which destroys the impurity of attachment and aversion with the water of truth from the lake of knowledge—that is, by bathing in that Manasatirtha, one obtains the fruit of all pilgrimages. This great mental pilgrimage of knowledge is capable of making one realize Brahma. O Panini! I have bestowed this highest tirtha upon you; by this, you will become fulfilled." Saying this, Lord Rudra vanished, and Panini returned to his home. Panini, after composing the science of grammar in the form of the Sutrapatha, Dhatupatha, Ganapatha, and Lingasutra, attained the supreme nirvana. Therefore, O best of the Bhargavas, take refuge in the mental pilgrimage of knowledge. From them, the welfare-bestowing, most excellent, tirtha-formed Ganga manifested. There has been no better tirtha than the Ganga, nor will there be.

The Glory of Srimad Bhagavatam in the Context of Bopadeva's Character

Sutaji spoke—"O great sage Shaunaka! In Totadri, there lived a Brahmin named Bopadeva. He was a devotee of Krishna and an expert in the Vedas and Vedangas. He went to the Vrindavan-tirtha, which is graced by the Gopis and Gopas, and worshipped the God of gods, Janardana. After one year, Lord Sri Hari, being pleased, bestowed upon him most excellent knowledge. Through that very knowledge, the story of the Bhagavata arose in his heart. The story which Sri Shukadevaji had narrated to the wise King Parikshit, that eternal, liberation-formed story, Bopadeva narrated again under the name

'Hari-lilamrita'. At the conclusion of the story, Lord Janardana Vishnu appeared and said, 'O great-minded one! Ask for a boon.' Bopadeva, in an extremely affectionate voice, said, 'O Lord! Salutations to you. You are the bestower of grace upon the entire world. From you, gods, humans, animals, and birds have all been created. Even creatures suffering in hell become fulfilled in this Kali Yuga by your name alone. You have granted me the knowledge of the Srimad Bhagavatam composed by Maharishi Vedavyasa; if you still wish to grant a boon, then please tell me the glory of that Bhagavatam.'"

Sri Bhagavan spoke—"O Bopadeva! Once, Lord Shankara, along with Parvati, upon seeing the kingdom of the hypocritical and pretentious Buddhists established, found a suitable place in Kashi and settled there. Lord Shankara, bowing with joy, said, 'O Satchidananda! O Lord! O one who gives joy to the world! Victory to you.' Hearing such words, Parvati asked Lord Shankara, 'O Lord! Who is the other deity, equal to you, to whom you have bowed?' At this, Lord Shiva said, 'O Mahadevi! This Kashi is a most sacred place; it is itself the eternal form of Brahma. It is worthy of being bowed to. Here I will perform a Saptaha-yajna (a week-long Bhagavata sacrifice).' To protect that sacrificial site, Lord Shankara established Chandisha, Ganesha, Nandi, and the Guhyakas and, remaining in meditation himself, he narrated the Bhagavata katha to Mother Parvati for seven days. On the eighth day, seeing Parvati asleep, he asked, 'How much of the story did you hear?' She said, 'Deva! I have heard the character of Vishnu up to the churning of the nectar.' The parrot-formed Shukadeva, situated in the hollow of a tree there, was listening to this very story. By hearing the nectar-story, he became immortal. By this command of mine, that Shuka is situated directly in your heart. O Bopadeva! You have obtained this rare glory of the Bhagavata through me. Now you go and narrate it to Gandharvasena, the father of King Vikram, on the banks of the Narmada. The charity of Hari's glory is the best among all charities. It should be narrated only to a devotee of Vishnu, a wise and worthy recipient. Even the charity of food to the hungry is not equal to

this charity." Saying this, Lord Sri Hari vanished, and Bopadeva became very pleased.

Chapter 33

The Glory of the Adi-Charitra (First Episode) of Sri Durga Saptashati (The Story of Vyadhakarma)

The sages asked—"O Sutaji Maharaj! Please be kind enough to tell us, by reciting which stotra (hymn) does one obtain the fruit of reciting the Vedas and sins are destroyed."

Sutaji spoke—"O Sages! In this regard, listen to a story. In the kingdom of King Vikramaditya, there lived a Brahmin. His wife's name was Kamini. Once, that Brahmin had gone elsewhere to recite the Sri Durga Saptashati. Meanwhile, his wife Kamini, who acted in accordance with her name, engaged in reprehensible acts in her husband's absence. As a result, a contemptible son was born to her, who became famous by the name Vyadhakarma. He too acted in accordance with his name; he was deceitful and devoid of Vedic recitation. That Brahmin, seeing the reprehensible acts and sinful conduct of his wife and son, threw them both out of the house and, remaining devoted to dharma himself, began to recite the Chandi-path daily on the Vindhyachal mountain. By the grace of Jagadamba, in the end, he became liberated while still alive.

Meanwhile, both mother and son (Kamini and Vyadhakarma) went to a previously known Nishada and began to reside there. Even there, the two of them could not abandon their reprehensible conduct and began to accumulate wealth through these evil deeds. Vyadhakarma became engaged in the act of theft. Wandering thus, by a turn of fate, one day that Vyadhakarma reached a temple of the Goddess. There, an excellent Brahmin was reciting the Sri Durga Saptashati. Just by hearing a small part of the Adi-Charitra (First Episode) of the Durga-path, his wicked intellect turned towards dharma. As a result, that Vyadhakarma, endowed with a righteous intellect, accepted the discipleship of that excellent Vipra and gave all his wealth to him. By the

command of his guru, he chanted the mantra of the Goddess. By the power of the bija-mantra, the multitude of his sins came out of his body in the form of worms. Chanting in this manner for three years, he became a sinless and excellent Dvija. In this way, twelve years passed for him while chanting the mantra and reciting the Adi-Charitra. Thereafter, that Dvija came to Kashi. He worshipped Mahadevi Annapurna, who is worshipped by sages and gods, with offerings of rochana and other items, and praised her in this manner: 'O Kashi-pura-adhishvari (Queen of the city of Kashi), Annapurneshvari! You are the bestower of eternal bliss, the bestower of supreme fearlessness, the mine of the jewels of beauty, the one who purifies by removing all accumulated sins. You are the creator of many worlds, the remover of great fear, the sustainer of the universe, the beautiful one. O Mother Annapurneshvari, who provides support through your grace, please grant me knowledge.' After chanting this praise one hundred and eight times, he closed his eyes in meditation and fell asleep right there. In a dream, Annapurna Shiva appeared before him and, after granting him the knowledge of the Rigveda, vanished. Later, that intelligent Brahmin, having obtained excellent knowledge, became the acharya of King Vikramaditya's yajna. After the yajna, embracing yoga, he went to the Himalayas. O Vipras! I have told you the glory of the sacred Adi-Charitra of the Goddess, by the power of which that Vyadhakarma, having attained the state of a Brahmin, achieved the highest and best siddhi."

Chapter 34

The Glory of the Madhyama-Charitra (Middle Episode) of Sri Durga Saptashati (The Story of Katyayana and King Mahananda of Magadha)

Sutaji spoke—"O Shaunaka! In the city of Ujjayini, there lived a Kshatriya named Bhimavarma, who was given to violence and consumed liquor and meat. Due to extreme violence and unrighteous conduct, he was afflicted with terrible diseases and died in his youth. By chance, he had once sponsored a Chandi-path. Due to the merit of which, even such a vile sinner

did not go to hell. In his next birth, he became the famous, politics-savvy King Mahananda of Magadha, and he had the complete memory of his previous life. He became the disciple of the extremely capable and intelligent Katyayana (Vararuchi). Katyayana, after instructing King Mahananda on the Madhyama-Charitra along with the bija-mantra of Goddess Mahalakshmi, himself went to the Vindhya mountains for Shakti-upasana. Meanwhile, the king, worshipping Mahalakshmi daily with musk, sandalwood, etc., began to recite the Madhyama-Charitra of the Sri Durga Saptashati. After twelve years had passed, Katyayana, the worshipper of Shakti, returned to his disciple Mahananda and had the king duly perform the Laksha-Chandi-path. As a result, the eternal Goddess Mahalakshmi manifested and granted the king dharma, artha, kama, and moksha as well. In this way, the great soul Mahananda, after enjoying his desired fruits like the gods, in the end, being venerated by the gods, attained the supreme realm."

Chapter 35

The Glory of the Uttara-Charitra (Final Episode) of Sri Durga Saptashati in the context of the character of Yogacharya Maharishi Patanjali

Sutaji spoke—"On the beautiful Chitrakoot mountain, adorned by many minerals, lived the great scholar, the sage Patanjali. He was a knower of the essence of the Veda and Vedangas and was devoted to the science of the Gita. He was a devotee of Vishnu, a speaker of truth, and is also considered the author of the Vyakarana-Mahabhashya. Once, that pure-souled one went to other holy places. In Kashi, he had a scriptural debate with the Devi-bhakta Katyayana. The debate continued for one year, and in the end, Patanjali was defeated. Ashamed by this, he worshipped Saraswati in this manner: 'Salutations to the Devi, of great form; salutations to the one who is the form of all. To Shivani, the auspiciousness of all, and to you, the maya of Vishnu, salutations. You alone are faith, you are intelligence, intellect, knowledge, and the bestower of welfare. You are peace, you are speech; O Narayani,

salutations to you, again and again.' Pleased by this praise, the Goddess Saraswati said in an aerial voice, 'O best of Vipras! With a concentrated mind, chant my Uttara-Charitra. By its power, you will surely attain knowledge. O Patanjali! Katyayana will be defeated by you.' Hearing these words of the Goddess, Patanjali went to the temple of Vindhyavasini Devi and worshipped Saraswati, and she was pleased. Due to this, he again defeated Katyayana in the scriptural debate. Later, he also enhanced the importance of the Tulsi-mala and other things in the propagation of the Krishna-mantra and devotion. By the grace of the Goddess Vishnumaya, that Yogacharya became extremely long-lived. O Munis! Thus the glory of the Uttara-Charitra of the Durga Saptashati has been described. Now what more do you wish to hear? Please tell. May all be well; may no one experience sorrow. Lord Vishnu, the one with the Garuda banner, the lotus-eyed one, is auspicious. Lord Vishnu is the embodiment of auspiciousness. The person who, being pure, listens to this collection of histories daily, attains the supreme state."

॥ End of the Second Khanda of the Pratisarga Parva ॥

Pratisarga Parva: Third Khanda (Section Three)
Beginning of the Alha-Khanda (The Story of Alha and Udal)

The sages asked—"O Sutaji Maharaj! You have described the history of Maharaja Vikramaditya. Knowing the dire state of time, his rule was as just and righteous as that of the Dvapara Yuga and it remained on this earth for a long time. O great soul! At that time, Lord Sri Krishna performed many leelas. Please describe those leelas to us, for you are omniscient."

Sri Sutaji, with an auspicious remembrance, said—"Having offered salutations to Narayana, and to Nara, the best of men, and to the Goddess Saraswati and Vyasa, one should then recite the Jaya (texts of victory). O Munis! At the end of the twenty-eighth Dvapara Yuga of the Vaivasvata Manvantara in the Mahakalpa named Bhavishya, the famous great war of

Kurukshetra took place. In it, after fighting, the Pandavas achieved complete victory over all the arrogant Kauravas on the eighteenth day. On the final day, Lord Sri Krishna mentally praised Lord Shivaji in this manner: 'O Rudra of serene form, lord of all beings, Kapardi, creator of time, sustainer of the world, destroyer of sin! I bow to you again and again. O Lord! Please protect my devotees, the Pandavas.' Hearing this praise, Lord Shankara, mounted on Nandi and holding a trident in his hand, came to protect the Pandava camp. At that time, by the order of Maharaja Yudhishthira, Lord Sri Krishna had gone to Hastinapura, and the Pandavas were living on the bank of the Saraswati. In the middle of the night, Ashwatthama, Bhoja (Kritavarma), and Kripacharya—these three—came near the Pandava camp and, after mentally praising Lord Rudra, pleased him. At this, Lord Shankara gave them permission to enter the Pandava camp. The powerful Ashwatthama, with the sword obtained from Lord Shankara, killed Dhrishtadyumna and other warriors, then he returned with Kripacharya and Kritavarma. Only the attendant charioteer remained there; he gave the news of this massacre to the Pandavas. Bhima and the other Pandavas considered this to be the act of Shivaji himself; they seethed with anger and began to fight with the God of gods, Pinaki, with their weapons. The weapons and arms used by Bhima and others were absorbed into Shivaji's body. At this, Lord Shiva said that because you are worshippers of Sri Krishna, you are protected by us; otherwise, you were worthy of being slain. You will have to suffer the fruit of this offense by taking birth in the Kali Yuga. Saying this, he disappeared, and the Pandavas became very sad.

To be freed from the offense, they came to the refuge of Lord Sri Krishna. The unarmed Pandavas, along with Sri Krishna, praised Lord Shankara with a concentrated mind. At this, Lord Shankara appeared in person and asked them to ask for a boon. Lord Sri Krishna said—"Deva! The weapons and arms of the Pandavas which have been absorbed into your body, please return them to the Pandavas and also free them from the curse." Sri Shivaji said —"O Sri Krishnachandra! I bow to you. At that time, I was deluded by your

maya. Under the influence of that maya, I gave this curse. Although my word will not be false, yet these Pandavas and Kauravas will be born from their parts in the Kali Yuga and, after partially suffering the fruit of their sins, will be liberated. Yudhishthira will be the son of Vatsaraja; his name will be Balakhani (Malakhan); he will be the ruler of the city of Shirisha. Bhima's name will be Virana, and he will be the king of Vanarasa. He who will be born from the part of Arjuna will be highly intelligent and my devotee. He will be born at the house of Parimala, and his name will be Brahmananda. The mighty Nakula will be born in Kanyakubja as the son of Ratnabhanu, and his name will be Lakshana. Sahadeva will be the son of Bhimasimha, and his name will be Devasimha. Prithviraj will be born from the part of Dhritarashtra in Ajmer, and Draupadi will be famous as Prithviraj's daughter by the name of Vela. The great donor Karna will be born as Taraka. At that time, my incarnation will also be on earth in the form of Raktabija. The Kauravas will be skilled in illusory warfare, and the warriors on the Pandu side will be righteous and powerful."

Sutaji spoke—"O Sages! Hearing all these things, Sri Krishna smiled and said, 'I too will take an incarnation through my special power and help the Pandavas. In the city named Mahavati, created by Mayadevi, my part will be born as the son of Desharaja, who will be called Udaysimha (Udal); he will be born from the womb of Devaki. A part of my Vaikuntha abode will be born by the name of Ahlada; he will be my guru. After destroying the kings born of the Agnivansha, I (Sri Krishna-Udaysimha) will establish dharma.' Hearing these words of Sri Krishna, Shivaji vanished."

The Story of King Shalivahana and Isha Masiha (Jesus Christ)

Sutaji said—"O Sages! In the morning, all the Pandavas, afflicted with grief for their sons, after performing the funeral rites, came to their grandfather Bhishma. From him, they thoroughly understood the nature of Rajadharma (the duty of kings), Mokshadharma (the path to liberation), and Danadharma (the duty of charity) in their distinct forms. Thereafter, with their excellent

conduct, they performed three Ashvamedha yajnas. The Pandavas ruled for thirty-six years and in the end, they went to heaven. When the dharma of Kali increases, they too will be born from their parts. Now, all you munis, please depart to your respective places. I am being overcome by yogic sleep; now I will enter a state of samadhi and meditate on the attributeless Parabrahman." Hearing this, the munis of Naimisharanya, taking recourse to yogic siddhi, became situated in the proximity of the Self. After a long time had passed, Shaunaka and other munis, rising from their meditation, again approached Sutaji.

The munis asked—"O Sutaji Maharaj! Please narrate the Vikramakhyana and the story of the kings who will be born by the command of Shiva in the Dvapara Yuga."

Sutaji spoke—"O Munis! After Vikramaditya had gone to heaven, many kings ruled. At that time, in Bharatavarsha, which was bounded from the place of Kapila in the east to the Sindhu river in the west, and from the Badari region in the north to Setubandha in the south, there were eighteen kingdoms or provinces. Their names are as follows: Indraprastha, Panchala, Kurukshetra, Kampila, Antarvedi, Vraja, Ajmer, Marudhanva (Marwar), Gurjara (Gujarat), Maharashtra, Dravida (Tamil Nadu), Kalinga (Orissa), Avanti (Ujjain), Udupa (Andhra), Banga, Gauda, Magadha, and Koshalya. Different kings ruled over these kingdoms. The languages there were different, and from time to time, various religious preachers also emerged. After one hundred years had passed, hearing of the decay of dharma, foreign kings like the Shakas, along with many people, crossed the Sindhu river and came into the Arya-desha, and some people came here through the snowy path of the Himalayas. They conquered the Aryas, plundered their wealth, and returned to their own country.

At this time, Vikramaditya's grandson, King Shalivahana, ascended his father's throne. He achieved victory over the armies of the Shaka, China, and other countries. He captured the wicked men born in Bahlika, Kamarupa, Rome, and Khura, gave them harsh punishment, and seized all their

treasuries. He established a separate territorial boundary for the Mlecchas and the Aryas. He designated the region of Sindhu as the excellent place for the Aryas and fixed the region beyond the Sindhu for the Mlecchas.

Once upon a time, that lord of the Shakas, Shalivahana, went to the snowy peaks. On a mountain situated in the middle of the Huna country, he saw a beautiful man. His body was fair, and he was wearing white clothes. Seeing that person, the Shaka king asked with pleasure, 'Who are you?' He said, 'I am Ishaputra (a son of God), and I am born from the womb of a virgin. I am a preacher of the Mleccha-dharma and am situated in the vow of truth.' The king asked, 'What is your dharma?' Ishaputra said, 'Maharaja! When truth was destroyed, I, as Masiha (the Messiah), came to the lawless Mleccha region, and among the plunderers, a formidable girl named Isha-Masi was born. Having received her from the Mlecchas, I attained the state of Masihatva (Messiahship). The dharma which I have established among the Mlecchas, listen to it— First, by removing mental and physical impurities, the body should be made completely pure. Then, one should chant the name of the chosen deity. One should speak the true word, walk with justice, and with a concentrated mind, one should worship the Paramatma situated in the solar orb, because there is equality between Ishvara and the sun. The Paramatma is also immovable, and the sun is also immovable. The sun attracts the essence of the transient elements from all around. O lord of the land! Through such acts, that Masiha dissolved, but in my heart, the ever-pure, welfare-bestowing form of Isha has been attained. Therefore, my name has been established as Isha-Masiha.' Hearing this, King Shalivahana bowed to that one who is worshipped by the Mlecchas and established him in the harsh land of the Mlecchas. Returning to his own kingdom, that king performed an Ashvamedha yajna and, after ruling for sixty years, went to heaven."

The Story of King Bhoja and Mahamada (Muhammad)

Sutaji said—"O Sages! In the dynasty of Shalivahana, there were ten kings. They ruled for five hundred years and became dwellers of heaven. Thereafter,

the moral order on the earth began to disappear. In the dynasty of Shalivahana, the tenth and final king was Bhojaraja. Seeing the country's moral boundary weakening, he set out for a world conquest. His army was ten thousand strong, and with him were Kalidasa and other learned Brahmins. He crossed the Sindhu river and defeated the deceitful kings of Gandhara, the Mlecchas, and Kashmir, and seizing their treasury, he punished them. In that context, a Mleccha named Mahamada, along with his teachers and disciples, appeared. King Bhoja had a darshan of Mahadevaji, who was present in the desert. He bathed Mahadevaji with Gangajal mixed with the five products of the cow and, with devotion, worshipped him with sandalwood and other offerings and praised him. Bhojaraja said—'O Lord of Girija, who resides in the desert and are of the pure form of Satchidananda, hidden from the Mlecchas! You are the destroyer of Tripurasura and the promoter of various kinds of illusory powers. I have come to your refuge; consider me your servant. I bow to you.' Hearing this praise, Lord Shiva said to the king—'O Bhojaraj! You should go to the Mahakaleshwar-tirtha. This land is named Vahlika, but now it has been contaminated by the Mlecchas. In this terrible region, the Arya-dharma does not exist. The great illusionist Tripurasura has been sent here by the demon king Bali. Having received a boon from me, he is increasing the demon community. He is not born of a womb. His name is Mahamada. O King! You should not come to this un-Aryan country. By my grace, you are pure.' Hearing these words of Lord Shiva, King Bhoja, along with his army, returned to his country.

King Bhoja propagated the Sanskrit language for the Dvijas and started the Prakrit language for the Shudras. He ruled for fifty years and in the end, attained heaven. He established the moral boundaries of the country. The sacred land of Aryavarta lies between the Vindhya and Himalaya mountains; there the Aryas live.

The Rise of Kings Desharaja, Vatsaraja, etc.

Sutaji said—"After the ascension of Bhojaraja to heaven, in his dynasty, there were seven kings, but they were all short-lived, of dull intellect, and of little

prowess, and died within three hundred years. In the dynasty of the seventh king named Virasimha, there were three kings who died within two hundred years. The tenth king, named Gangasimha, ruled his kingdom righteously in the Kalpakshetra. In Antarvedi, King Jayachandra ruled over Kanyakubja. Anangapala, born in the Tomara dynasty, was the king of Indraprastha. In this way, many kings emerged in villages and nations (janapadas). The Agnivansha expanded greatly, and in it were many powerful kings. From Kapilashthana (Gangasagar) in the east to Bahlika in the west, and from the country of China in the north to Setubandha in the south—between these, there were sixty lakh rulers of lands and villages, who were very powerful. In their kingdom, the subjects performed the Agnihotra, wished for the welfare of cows and Brahmins, and were as skilled in performing religious duties as in the Dvapara Yuga. It seemed like the Dvapara Yuga everywhere. There was abundant wealth in every house and dharma in every person. In every village, there were temples of the gods. Yajnas were performed in every country. The Mlecchas also followed the Arya-dharma in all ways. Seeing such righteous conduct, like that of the Dvapara Yuga, Kali, becoming frightened, along with the Mlecchas, went to the Nilachala mountain and took refuge in Hari. There, he performed austerities for twelve years. Through this meditative penance, he had a vision of Lord Sri Krishnachandra. Seeing the darshan of Lord Sri Krishna with Radha, he praised them mentally.

Kali said—'O Lord! Please accept my full prostration. Protect me. O ocean of mercy! I have come to your refuge. You destroy all sins. You alone are the creator of all times. In the Satya Yuga, you were of fair complexion, in the Treta, red, in the Dvapara, yellow. In my time (Kali Yuga), you are of dark form. My sons, despite being Mlecchas, have now accepted the Arya-dharma. In my kingdom, there should be gambling, liquor, gold, women, laughter, etc. in every house. But the Kshatriyas born in the Agnivansha have destroyed them. O Janardana! I am at the refuge of your lotus feet.' Hearing this praise of Kali Yuga, Lord Sri Krishna, smiling, began to say—'O Kali-raj! To

protect you, I will incarnate as a part of myself in Mahavati. That part of mine, coming to the earth, will destroy those mighty Agnivanshi peoples and will establish the Mleccha-vanshi kings.' Saying this, the Lord disappeared, and that Kali, along with the Mlecchas, became extremely pleased.

Later on, all events transpired in this very manner. The Kaurava-anshas were defeated, and the Pandava-anshas were victorious. In the end, Prithviraj Chauhan attained a heroic death, and Sahoddina (Shahabuddin Ghori), entrusting the rule here to his slave Kutukoddina, and after plundering much wealth from here, went to his own country.

॥ End of the Third Khanda of the Pratisarga Parva ॥

Pratisarga Parva: Fourth Khanda (Section Four)

Description of the Lineage Tree of the Andhra-Vanshi Kings Born in the Kali Yuga

Salutations to Sri Ganesha, victory to Sri Radhavallabha.

The sages of Naimisharanya said—"O Sutaji Maharaj! We have heard the character of the Krishnansha (Udaysimha) as told by you. Now please describe the royal dynasties of the kings born in the Agnivansha (Pramara, Chayahani, and Parihara, etc.). When Lord Hari is called Triyugi, how did he incarnate in the Kali Yuga? Please tell us this as well."

Sutaji spoke—"O best of Munis! You have asked a very excellent question. I am narrating the character of the Agnivansha kings, please listen. In the southern direction, in the divine city of Ambavati created by Amba, there was a king named Pramara. That king was a follower of the Samaveda. That mighty king ruled in Ambavati for six years. Pramara's son was Mahamara (Mahamada); he ruled for three years, and his son was Devapi. He too ruled like his father, and his son was Devaduta. Devaduta also ruled just like his father. Devaduta had a mighty son named Gandharvasena. Gandharvasena, after ruling for fifty years, went to the forest to perform austerities. Some time later, by the blessing of Shiva, he had a son named Vikram. Maharaja

Vikram ruled for one hundred years, and his son was Devabhakta. Devabhakta ruled for ten years and was killed by the wicked Shakas. Devabhakta's son was Shalivahana. He conquered the Shakas and ruled for sixty years. Thereafter, he passed away. His son was Shalihotra, and Shalihotra ruled for fifty years. His son, Shalivardhana, became king; he ruled like his father. He had a son named Shakahanta; his son was Suhotra, and his son was Havirhotra. He too ruled for fifty years like his father, and his son was Indrapala.

Indrapala built a city named Indravati (Indore) and ruled therein. Indrapala also ruled just like his father, Havirhotra, and his son was Malyavan. Malyavan also built a city named Malyavati and ruled like his father. Due to a drought in his kingdom for four years, a severe famine occurred. Even the sight of a grain of food became rare. Along with the subjects, the king also became distressed with hunger and thirst. To avert the drought, the king took refuge in Lord Shaligrama. The king had nothing to offer as naivedya. The king picked up some grains of food lying in one place and, washing them somehow to purify them, performed the worship with them. Pleased with his faith and devotion, the Lord said in an aerial voice, "O King! From today, in the excellent kingdom of your descendants, there will never be a fear of drought on earth."

Malyavan's son was the Shankara-devotee Shambhudatta, and his son was Bhaumaraja. Bhaumaraja's son was Vatsaraja. His son was Bhojaraja. Bhojaraja's son was Shambhudatta. He ruled for forty years. Shambhudatta's son was Bindupala. Bindupala created a nation named Bindukhanda and ruled happily. Bindupala ruled just like his father. Bindupala's son was Rajapala, and he had a son named Mahinara. Mahinara's son was Somavarma, and his son was Kamavarma. Kamavarma's son was Bhumipala. He had a pond dug and constructed a beautiful city on its bank. Bhumipala's son was Rangapala. Having obtained the position of king, Bhumipala achieved victory over many kings, and on this earth, he became renowned by

the name Virasimha. Consecrating his son Rangapala on his throne, he went to the forest to perform austerities. The best among kings, Rangapala, had a son named Kalpasimha. Kalpasimha had no children. Once, he went to the bank of the Ganga to bathe; there, being pleased, he gave charity to the Dvijas. Seeing the sacred and uninhabited land of Kalpakshetra, he, with a pleased mind, constructed a city there. That city became famous on this earth by the name 'Kalapa'. He ruled in Kalapa and, by the grace of the Ganga, he had a son named Gangasimha. He ruled for ninety years, but he had no children. In the end, while fighting in Kurukshetra, he gave up his life and attained heaven.

Sutaji said again—"O Munis! Thus, the sacred Pramara dynasty came to an end. After Gangasimha, the Kshatriyas who remained in his lineage, from their wives, many Varnasankaras (mixed castes) were born later on. All of them had the profession of Vaishyas. They all began to live on the earth like Mlecchas. Thus, I have described the lineage of the kings of the south."

Chapter 2

History of the Royal Dynasties of Rajputana and the City of Delhi

Sutaji spoke—"O Munis! The king named Vayahani (Chaphani) established his dominion in the middle country and founded the city named Ajmer, created by Brahma. In the etymology of the word 'Ajmer,' it is said that 'Aja' means Brahma, and 'Ma' means Lakshmi. Lakshmi came there and constructed a beautiful city for Brahmaji. Hence, it was called Ajmer. Vayahani ruled for ten years, and his son was Tomara. For one year, he performed the earthen worship of Lord Shiva with devotion. As a result, Lord Shiva, being pleased, granted Tomara the city named Indraprastha. The lineage originating from Tomara is called the Tomara Kshatriya dynasty. Tomara's younger son was Chayahani (Chauhan). That Chayahani became famous on this earth by the name Samaldeva. He ruled for seven years, and his son was Mahadeva. Mahadeva ruled like his father, and his son was Ajaya. Ajaya's son was Virasimha. Virasimha ruled for fifty years, and his

son was Bindusur. Bindusur ruled in the middle country for twenty-five years, and he had a daughter named Vira and a son named Viravihattaka. Bindusur, according to the scriptural rites, married his daughter Vira to Vikram and happily gave his kingdom in the middle country to his son. Viravihattaka's son was Manikya. Manikya ruled for fifty years, just like his father, and his son was Mahasimha. He too ruled like his father, and his son was Chandragupta. Chandragupta ruled for twenty-five years, and his son was Pratapavan. Pratapavan's son was Mohan. Mohan ruled for thirty years, and his son was Shvetaraya. Shvetaraya's son was Nagavaha, and his son was Lohadhara. Lohadhara's son was Virasimha; his son was Vibudha. Vibudha ruled for fifty years, and his son was Chandraraya. Chandraraya's son was Harihara. His son was Vasanta, Vasanta's son was Balanga, and Balanga's son was Pramatha. Pramatha's son was Angaraya, and his son was Vishala. Vishala's son was Sharngadeva, and his son was Mantradeva. Mantradeva's son was Jayasimha. All these kings ruled for fifty years each. Jayasimha, after conquering the entire Arya-desha, performed a very large yajna with the wealth from there, from which he obtained an excellent fruit. (He founded the city of Jaipur, which is considered a very beautiful city in India today.) A son named Anandadeva was born to Jayasimha. The wise Jayasimha ruled for fifty years. His son Anandadeva also ruled this earth just like his father. Anandadeva's son was the great warrior Someshvara. He married Kirtimalini, the eldest daughter of Anangapala, and from her, three sons were born. The eldest son, Dhundhukara, became the king of Mathura. The middle son, Krishnakumara, obtained his father's position. The third, the powerful Mahiraja-Prithviraj, became the lord of Delhi. Prithviraj was defeated and killed through deceit by a king named Sahoddina, and he attained heaven."

Chapter 3

In the context of the origin of Brahmins, the description of the Shukla dynasty and the various Kshatriya dynasties that followed it

Sutaji spoke—"O excellent Vipra! Now I will describe the Shukla dynasty. When Lord Sri Krishna, after finishing his leelas of Dvaraka, Vrindavan, etc., departed to his supreme abode, a few days after that, the Kali Yuga arrived. When four thousand four hundred years of the Kali Yuga had passed, the land of Bharat was invaded by the Mlecchas. A Yavana named Nyuha had filled the entire world with Mlecchas. When a thousand years of the Kali Yuga had initially passed, Mahendra, the king of the gods, sent a Brahmin named Kashyapa to the excellent Brahmavarta. The divine power Aryavati joyfully accepted his hand in marriage. From her, ten sons were born. Later, Kashyapa came to the country of Misra. He subdued ten thousand Mlecchas born in Misra and, returning to his own place, made them his disciples. And after the destruction of the seven cities, they began to reside in the excellent Brahmavarta, between the Saraswati and Drishadvati rivers. King Kashyapa, a follower of the Manu-dharma, summoned his son, the ascetic and excellent Dvija Shukla, instructed him in the Manu-dharma, and ordered him to perform austerities on the Raivata (Girnar) peak. He also instructed his nine sons and disciples in the eternal Manu-dharma. Shukla, too, on the Raivata peak, pleased Jagannath Vasudeva, the form of Satchidananda, through his austerities. Lord Dvarakanath, being pleased, took that Vipra's hand, brought him to the seashore, and showed him his divine and splendid city of Dvaraka. After about two thousand years had passed, through the fire-gate, that Shukla went to the Arbuda (Abu) mountain, and there, he, along with his three brothers and other Dvijas, defeated the Buddhists and, by the grace of Hari, re-established Dvaraka. Residing in Dvaraka, engrossed in the meditation of Krishna, Shukla lived with pleasure. He ruled in western Bharatavarsha for ten years.

By the grace of Narayana, Shukla had a son named Vishvaksena; he ruled for twenty years. And he had a son named Jayasena; he ruled for thirty years, and he had a son named Visena. He ruled for fifty years and had two children named Promoda and Modasimha. Visena married his daughter Promoda to Vikram and dedicated his excellent kingdom to his son Modasimha.

Modasimha's son was Sindhuvarma. He left his ancestral place and ruled on the bank of the Sindhu river. On the earth, that place became famous by the name of Sindhudesha. Sindhuvarma's son was Sindhudvipa, and Sindhudvipa's son was Sripati. Sripati married Kachchhapi, who was born in the Gautama dynasty and lived in the Kachchha country, and after conquering the Pulindas and Yavanas, he established a country there. On the bank of the Sindhu, that country became famous by the name of Sripati. Sripati's son was Bhujavarma. Bhujavarma conquered the Shabaras and Bhils and established a country, which became famous on this earth as 'Bhujadesha'. Bhujavarma's son was Ranavarma, and his son was Chitravarma. Chitravarma built a city named 'Chitra' in the middle of the forest, and he had a son named Dharmavarma. He had a son named Krishnavarma. Krishnavarma had a son named Udaya. Udaya built a beautiful city named 'Udaipur' in the middle of the forest. His son was Vapyakarma. Vapyakarma had many step-wells, wells, ponds, beautiful palaces, etc., constructed. That righteous one was always engaged in religious work. At that time, a king named Birbalada, a follower of Mahamada, with an army of one lakh, attacked Vapyakarma. But Vapyakarma, after conquering the Paishachas and Mlecchas, celebrated the Krishnotsava of Lord Krishna. Vapyakarma had a son named Guhila, and his son was Kalabhoja. Kalabhoja's son was Rashtrapala. Rashtrapala, abandoning his ancestral place, worshipped the all-auspicious Goddess Sharada. Rashtrapala obtained Vaishnavi Shakti. Pleased with his penance, Goddess Sharada granted him a very beautiful city named 'Mahavati', protected by Manideva. That intelligent King Rashtrapala ruled in that city for ten years. King Rashtrapala had two sons named Vijaya and Prajaya. Prajaya, renouncing his parents, went to the bank of the Ganga and performed severe austerities to Goddess Sharada for twelve years. Goddess Sharada, in the form of a maiden playing a flute and riding a horse, appeared before the king and, smiling, said, 'O Prince! Why are you worshipping Shiva? The fruit of your penance will soon be obtained by you through me.' Hearing this, Prajaya said, 'O Devi! Salutations to you. Please grant me a new

city.' Hearing this, the Goddess gave Prajaya a beautiful horse and, playing her flute, she went towards the south. That king also, mounted on that horse, followed her with his eyes closed towards the west. After this, he went to a place where there was a king of birds named Markana. Seeing it, he became frightened. Then that king opened both his eyes and saw a beautiful city created by the maiden. In the northern part of that city was the Ganga, in the south the Pandura, in the west the Ishasarita, and in the east was the place of the Markana bird. This place was somewhat crooked (kubja). Being created by a maiden (kanya) and being somewhat crooked (kubja), this place became famous by the name Kanyakubja.

Rashtrapala's son, Jayapala, ruled for ten years. Because he played the flute (venu), he had a son named Venuka. King Venuka married a charming girl named Kanyamati, bestowed by the Goddess. From Kanyamati, seven daughters were born to him. They were born from the auspicious parts of the Matrikas. Their names are as follows: Shitala, Parvati, Kanya, Pushpavati, Govardhani, Sindura, and Kali. These are the same who became famous by the names Brahmi, Maheshvari, Kaumari, Vaishnavi, Varahi, Indrani, and Chamunda, respectively. Later, a son named Yashovigraha was born to that queen. He was very powerful, righteous, and the master of the Arya-desha. Yashovigraha ruled this earth for twenty years. His son was Mahichandra. Mahichandra also ruled just like his father. His son was Chandradeva; Chandradeva's son was King Mandapala. He ruled for ten years. His son was Kumbhapala. The ruler of the city named Mahamoda, a follower of the Mlecchа and Paishacha dharma, had collected wealth by plundering many countries. He went to Kumbhapala. He gave much wealth to Kumbhapala. The wise Kumbhapala ruled for twenty years. His son was Devapala. Devapala duly married Chandrakanti, the daughter of a king named Anangapala. Devapala, having obtained Kanyakubja and conquering many kings, ruled like his father. He had two sons named Jayachandra and Ratnabhanu. Jayachandra in the east and Ratnabhanu in the north, after conquering the Arya-desha, obtained the Vaishnava kingdom. Ratnabhanu's

son, known for his political skills, was famous by the name Lakshana. He passed away while fighting in Kurukshetra. The wise Vaishyapala, Kumbhapala, and the Shukla dynasty came to an end. The kings born in the lineage of Vishvaksena were called Vishvaksenavanshi; those born in the lineage of Visena were Visenavanshi Kshatriyas; those born in the lineage of Guhila were Gauhila Kshatriyas; and those born in the lineage of Rashtrapala were called Rashtrapalavanshi Kshatriyas. After the death of Lakshana, a stalwart of the Shukla dynasty, all the prominent Kshatriya kings were finished in Kurukshetra. The remaining smaller kings, becoming Varnasankara and contaminated by the Mlecchas, became situated in the terrible Mleccha kingdom.

Chapter 4

Description of the Parihara Dynasty and the Shura Dynasty of Bengal, etc.

Sutaji spoke—"O best of the Bhrigus, Shaunaka! Now listen to the description of the kings of the Parihara dynasty. Parihara, a knower of the Atharvaveda, after conquering all the Buddhists, worshipped the all-powerful Goddess with devotion. The all-powerful Goddess, being pleased, constructed a city spanning one and a half yojanas on the Chitrakoot mountain. In this city, dear to the gods, Kali was imprisoned, and Kali never enters here; therefore, this city became famous on earth by the name 'Kalinjar'. Parihara ruled in that city named Kalinjar for twelve years. His son was Gauravarma. Gauravarma ruled just like his father. He happily handed over the kingdom of Kalinjar to his younger brother, Ghoravarma. Thereafter, he came to the Gauda country and began to rule there. Gauravarma's son, Suparna, became the king there after his father. His son was Rupana, and Rupana's son was Karavarma (Kamavarma).

Meanwhile, a king named Shaka worshipped the eternal Goddess Mahalakshmi. At the end of three years, that Goddess assumed the form of Kamakshi and resided there to protect her devotee. Kamavarma ruled for fifty

years. To Kamavarma, a son named Bhogavarma and a daughter named Bhogavati were born. That king gave his daughter named Bhogavati in marriage to Vikram and gave his kingdom to his son, Bhogavarma. Bhogavarma's son was Kalivarma. Kalivarma worshipped Mahakali with devotion. Pleased with him, the Goddess Kali herself appeared to grant him a boon. The Goddess Kali, being pleased, showered the buds of many flowers, from which a beautiful city was born, which became famous on this earth by the name Kalikatapuri (Kolkata). Kalivarma's son was Kaushik, his son was Katyayana, his son was Hemavat, Hemavat's son was Shivavarma, Shivavarma's son was Bhavavarma, and Bhavavarma's son was Rudravarma. They also ruled like their respective fathers. Rudravarma's son was Bhojavarma. Bhojavarma, renouncing his father's kingdom, constructed the Bhojarashtra in a forest region. Bhojavarma's son was Gavavarma, and his son was King Vindhyavarma. Vindhyavarma, handing over the kingdom to his younger brother, went to the Vanga (Bengal) country. Vindhyavarma's son was Sukhasena; his son was Balaka. Balaka ruled for ten years, and his son was Lakshmana (Sena), his son was Madhava, his son was Keshava, and Keshava's son was Surasena. Surasena's son was Narayana, and Narayana's son was Shantivarma. Shantivarma founded a city named Shantipura on the bank of the Ganga, and he began to live there. Shantivarma's son was Nadivarma, and his son was the mighty Gangadatta. He founded a beautiful city named Nadiya in the direction leading to the Gauda (Dhaka) nation. Gangadatta summoned an expert Vidyadhara. This Veda-devout city of Nadiya was protected by him. King Gangadatta ruled there for twenty years. From then on, those born in his lineage became famous on this earth as Gangavanshi. Gangadatta had a mighty and Vishnu-devotee son named Sharngadeva. That Sharngadeva, going to the Gauda country, became engrossed in the meditation of Sri Hari. Sharngadeva ruled for ten years, and his son was Gangadeva. He ruled for twenty years. Gangadeva's son was King Ananga. The powerful Ananga became the sovereign of the Gauda country. He too ruled like his father. Ananga's son was Rajeshvara, his son

was Nrisimha, and his son was Kalivarma. The powerful Kalivarma, going to the Rashtra country, conquered the king there and ruled happily in the middle of the beautiful city of Mahavati. Kalivarma's son was Dhritivarma. Dhritivarma's son was Mahipati. By the order of Jayachandra, King Mahipati constructed a famous city by the name of Urvimaya (Urviya) and began to reside there. In Kurukshetra, all the Chandravanshi Kshatriya kings were killed. Then Mahipati became the king of Mahavati. Mahipati ruled for twenty years. Later, by Sahoddina, the kings who were born from the part of Suyodhana were all killed in Kurukshetra. Parihara's son, Ghoravarma, ruled in Kalinjar. His son was Shardula. The kings who were born in his lineage became famous by the name Sharduliya. By the grace of Mahamaya, the kings born in the Shardula dynasty spread over the entire land. O Shaunaka! Thus I have described the lineage of the Agnivanshi kings. Just as sins are destroyed by remembering the Chandra and Surya dynasties, in the same way, this Agnivansha is also purifying. Now I am describing another dynasty, in which Hari himself was born."

Chapter 5

The Origin of the Four Varnas from the Lord, the Incarnations of the Lord in the Four Yugas, and the Lifespan of Humans in the Four Yugas

Sutaji spoke—"O Shaunaka! At the advent of noon in the life of the unmanifest-born Brahma, during the Chakshusha-antara (Manvantara), a great storm arose. So much so that due to its effect, even the Himalaya mountain began to tremble. Due to this, most of the creatures of creation were destroyed. The earth with its seven islands and the ocean became submerged in water. Only the Lokāloka mountain situated in the northern direction remained. O Muni! When the Manvantara dissolved, the entire land dissolved. For one thousand years, the earth remained in the midst of water. Then Lord Vishnu, along with Shankara and Brahma, established the Shishumara-chakra in the sky and placed all the constellations and planets back in their original positions as before. By those celestial bodies, the water

of the earth dried up, and the earth also became stable. After ten thousand years had passed, the earth became visible as a terrestrial land.

Then Lord Brahma created the Dvija-king Soma, who was a great sage and an expert in all knowledge, from his mouth. From both his arms, he created the mighty, expert in politics, Kshatriya-king Surya. From his thighs, he created the lord of the rivers, the ocean of gems, the Vaishya-king Samudra. And from his feet, he created the expert in arts, performer of scripturally ordained duties, the excellent creator of the universe, the Shudra-king Daksha. From Soma originated the Brahmins, from Surya the Kshatriyas, from Samudra all the Vaishyas, and from Daksha the Shudras. From the solar orb, Vaivasvata Manu himself was born. He ruled over all creatures. The universal form Lord Vishnu was born from the first half, and Vamana was born from the latter half. In the Satya Yuga, when Lord Sanatana Vishnu takes the avatar in the form of Vishvarupa, he remains in a child-like form. At that time, the maximum age of humans was four hundred years. In the Treta Yuga, Sri Hari, having attained youth, incarnated from the first half. In this yuga, the maximum age of man was three hundred years. In the Dvapara Yuga, the Deva Sri Hari had attained a state of old age. At this time, the age of man was two hundred years. In the Kali Yuga, the universal form Lord was in a mortal form, and the maximum age of virtuous persons became one hundred years.

In the latter half of Brahma's life, when the avatar of Vamana occurred, then that Lord Vishnu became Vamana, the younger brother of Mahendra (Indra). He was four-armed, of dark complexion, and seated upon Garuda. For the benefit of Vishvarupa, he became Triyugi. In the Satya Yuga, from the half part of Vamana, the Triyugi-Narayana himself was born as the white-formed Hari, by the name of 'Hansa'. In the Treta Yuga, the Lord Yajna was born, assuming a red form. In the Dvapara Yuga, the golden-wombed Hari was born in a yellow-hued form. In the twilight of the Dvapara Yuga, upon the arrival of the Kali Yuga, when all the parts of Vishnu and Vamana became unified, Vishnu himself was born in the house of Vasudeva in Mathura from

the womb of Devaki. Brahma and others praised the eternal Brahman. At that time, the Lord, being pleased, said this to the gods, 'O Devas! For the benefit of the gods and the destruction of the demons, I will be born in the Kali Yuga and, in the Kali Yuga, I will perform mysterious and solitary sports in the subtle, beautiful, and divine Vrindavan situated on the earth. In the dire Kali Yuga, all the Shrutis, in the form of Gopis, will come and perform the Rasa-lila with me in the Rasa-mandala. At the end of the Kali Yuga, being requested by Radha, I will conclude this mysterious sport and will be incarnated in the form of Kalki.' Only a devotee of Vishnu knows this secret. According to Vishnu's will, the eternal Vishnumaya, creating various worlds, will become Mahakali and, after consuming the entire movable and immovable universe, will become the form of Mahagauri. At the end of the Kali Yuga, after the deluge, I will again be established in the form of Satya-dharma in the Satya Yuga.' Hearing this, the devas merged right there. O Muni! Thus, in every yuga, the sports of Lord Sri Hari take place. The all-pervading Lord's will become Mahagauri."

Chapter 6

The Rule of the Pathans over the City of Delhi and the Mayhem of Timur Lang

Maharishi Shaunaka asked—"O Sutaji Maharaj! After Prithviraj, which kings were born? Please tell us this."

Sutaji said—"O Muni! The Paishacha (Pathan) king Kutukoddina (Qutubuddin) was the ruler of Delhi, and the very beautiful Valigadh was protected by the Yadavas. Kutukoddina went there to fight with ten thousand soldiers and, after conquering the excellent Bhupasena, the grandson of Virasena, began to rule in the city of Delhi. At this time, kings of many countries came there. Those people conquered Kutukoddina and drove him out of the country. Hearing this news, Sahoddina (Shahabuddin) again reached Delhi (from Ghor). That demon-king conquered the kings and broke many idols and temples. After this, many Mlecchas came and began to live

there. After ruling for five, six, or seven years, they passed away. O Munis! All these Mleccha kings have broken many temples; they have defiled all the holy places and ashrams. Therefore, you all should proceed with me towards the Badari forest above the Himalayas." Hearing this, all the sages of Naimisharanya, becoming sad, left Naimisha with Sutaji and went to the Badari region. There, all of them, becoming situated in samadhi, became absorbed in the meditation of the all-encompassing Sri Hari.

Some time later, upon awakening from samadhi, the sages again inquired from Sutaji Maharaj about the history of the Kalpa.

Sutaji said again—"O excellent Munis! I am narrating the account of the Kalpa which I have seen in yogic sleep. Please listen to it. Later, a Mukula (Mughal) Mleccha became king. That Mleccha-king, Timirlinga (Timur Lang), came to the middle country. That death-like Mleccha king, after conquering all the Arya and Mleccha kings, caused much disturbance in the city of Dehli (Delhi). And he summoned the Aryas and said, 'You are all idol-worshippers. Shaligrama is but a stone; how is its worship proper? You all consider it to be Vishnu, but it is not Vishnu. Therefore, all your Vedas and shastras have been created by the munis to deceive the world.' Saying this, Timur Lang forcibly snatched the idol of Shaligrama and threw it into a burning fire. And loading all the worshipped Shaligrama-shilas onto camels, he went to his own country. He came to the Taittira (Tatar) country and had a strong fort of his own built. To ascend his throne, he had a footstool made of Shaligrama-shila. Seeing this, all the gods, becoming sad, went to Indra, the king of the gods, and lamenting, they said to Indra, 'O Lord! Our existence is in the Shaligrama-shila, but the Mleccha-king Timur Lang has had a footstool made of Shaligrama.' Hearing the words of the gods, the enraged king of the gods, Indra, took up the vajra in his hand and threw it with great velocity towards the Taittira country. By the terrible sound of that vajra, his entire country was shattered into pieces, and that Mleccha, along with all his courtiers, met his death. Thereafter, the pleased gods took all those Shaligrama-shilas and released them into the Gandaki river. Then they all

came to heaven. Indra, along with the gods, said to the deva-worshipped Brihaspati, 'O Lord! With the advent of the Kali Yuga, many demons have been born. They, transgressing the Vedic dharma, have become ready for our destruction. Therefore, please protect us.' What glory of the Sun God situated in the solar orb did Brihaspati narrate to the gods? Please be kind enough to tell us that."

Sutaji said—"O Sages! In Prayag, when Devaguru Brihaspati was seated on his asana, at that time, Indra, along with the gods, for the immediate pleasure of the Sun God, narrated the glory which was told; please listen to it. Brihaspati spoke—'O Mahendra! Your excellent wife named Shachi has been given a boon by Lord Vishnu that "In the Kali Yuga, I will be incarnated as your son." By your order, that Goddess Shachi, in the form of a Brahmani in the Gauda country on the bank of the Ganga, and you yourself, in the form of a Brahmin, incarnate and accomplish the work of the gods.' Hearing this, the king of the gods, Indra, along with the eleven Rudras, the eight Vasus, and the Ashvini Kumaras, came to Prayag, the most beloved tirtha of the Sun, and there, in the month of Magha, when the sun was in Capricorn, they worshipped the Sun God. Brihaspati came and narrated the glory of the Sun God to them."

Chapter 7

The Appearance of Acharya Ishvarapuri, Acharya Ramananda, and Nimbarkacharya from the Effulgence of the Sun God

The sages asked—"O Sutaji Maharaj! Devaguru Brihaspati, what glory of the Sun God situated in the solar orb did he narrate to Indra? Please be kind enough to tell us."

Sutaji said—"O Sages! In Prayag, when Devaguru Brihaspati was seated on his asana, the glory which he narrated to Indra and the other gods for the immediate pleasure of the Sun God, please listen to it. Brihaspati spoke—'O Mahendra! Lord Vishnu has given a boon to your excellent wife named Shachi, that "In the Kali Yuga, I will be incarnated as your son." By your

order, that Goddess Shachi, in the form of a Brahmani in the Gauda country on the bank of the Ganga, and you yourself, in the form of a Brahmin, incarnate and accomplish the work of the gods.' Hearing this, the king of the gods, Indra, along with the eleven Rudras, the eight Vasus, and the Ashvini Kumaras, came to Prayag, the most beloved tirtha of the Sun, and there, in the month of Magha, when the sun was in Capricorn, they worshipped the Sun God. Brihaspati came and narrated the glory of the Sun God to them."

Brihaspati said to the gods—"O Devas! In the city of Barhishmati (Bithoor), a Brahmin named Dhatrisharma, desiring a son, performed austerities and pleased the Prajapati Brahma. In five years, Lord Prajapati was satisfied and granted him a boon to obtain three children: a son, a daughter, and then another son. To Dhatrisharma, the three children were born at an interval of one year. Dhatrisharma was very delighted by the upbringing of his sons. Gradually, they began to grow. Dhatrisharma became worried about their marriage. Then, for their excellent marriage, he pleased the Gandharva king, Tumburu, with oblations and other rites. Tumburu came and gave him a boon for the fulfillment of his wish. Dhatrisharma was very pleased to see the bride and groom, but he became worried about obtaining various ornaments, wealth, clothes, etc., for them. He reached the age of sixty. He again worshipped Kubera, the lord of wealth, according to the prescribed rites. Being pleased, Lord Kubera gave him much wealth and also bestowed upon him the vidya (mantra) that grants gold. As time passed, he fell ill and was on the verge of death. Seeing his condition, he pleased Lord Shankara with hymns of praise. Lord Shankara granted him knowledge within a month. The humble-minded Dhatrisharma, through the vow of Sunday, worshipped Bhaskara, the destroyer of delusion. In five years, being satisfied with his devotion, Lord Surya said, 'Son! What boon do you desire? Say.' At this, Dhatrisharma said, 'O Lord! Repeated salutations to you. Please be kind enough to grant me liberation.' Lord Surya said to the wise Dvija Dhatrisharma, 'O Vipra! There are four types of liberation: Salokya, born of austerity; Samipya, born of devotion; Sarupya, born of meditation; and

Sayujya, born of knowledge. The presiding deity of these four types of liberation is the supreme Parameshvara. Upon attaining that supreme state of Lord Vishnu, there is no return. O best of Vipras! You will attain Sayujya-moksha, and that liberation of yours will last for a Manvantara.' Saying this, Lord Bhaskara vanished, and the Vipra received the boon of attaining liberation."

Sutaji said—"O Muni! Thus, in the month of Chaitra, the God of gods, Divakara, showed them his form and said, 'In the Vanga country, being born from my part, I will accomplish the work of the gods.' Saying this, Divakara produced an effulgence from his mouth and, for the welfare of his devotee Sukanya, who was the wife of a Dvija, he granted it to her. The Brahmin Dhatrisharma, who had attained liberation by worshipping the Sun, endowed with that effulgence, was born in the house of a poet by the name of Ishvarapuri. He gained great fame by defeating Vedic Vipras in scriptural debates."

"O Sages! As Brihaspati had told me, so have I told you. Listen to another beautiful story told by Brihaspati. In the city of Mayavati (Haridwar), there lived a Brahmin named Mitrasharma. He was fond of poetry, devoted to knowledge, and a connoisseur. At Haridwar, during the festival when Jupiter entered the sign of Kumbha, many kings came to that place. In that festival, Mitrasharma, adorned with many ornaments, and countless men and women came. There, the daughter of the southern king Kamasena, named Chitrinee, also came. She was twelve years old. Mitrasharma looked at her with great attention. Seeing the excellent Mitrasharma, a feeling of affection arose in Chitrinee's heart as well. Coming home, she, to obtain him, began to worship Lord Bhaskara daily with devotion. Meanwhile, Mitrasharma also, in the month of Vaishakha, bathing in the Ganga and standing in the middle of the water, began to recite the 'Aditya Hridaya Stotra' daily, meditating on the Sun God. After one month, the Sun God, being pleased, granted him a boon for the fulfillment of his wish. Having received the boon, he returned to his home. Chitrinee also obtained her heart's desired boon from Lord Bhaskara.

The Sun God also said to King Kamasena in a dream, 'Marry your daughter to Mitrasharma.' Then the king did so. After the marriage, both of them would keep the vow of the Sun God daily and, writing the Surya-yantra on a copper plate, would worship him daily with devotion with red flowers. Their age reached nearly one hundred years, but they remained free from disease; their life became divine. After death, they attained proximity to the Sun God. The Sun God was incarnated as their son in the house of the Brahmin Devala in Kanyakubja. He became famous in Kashi by the name of Ramananda. From childhood, he was wise, devoted to the chanting of Rama's name, and engrossed in devotion to Rama. Renouncing his parents, he came to the refuge of the yati Raghvananda. At that time, Lord Sitarama, the husband of Sita, suddenly took a place in his heart. Thus, from the part of Lord Mitradeva (the Sun God), the powerful Hari-bhakta Ramananda appeared."

Brihaspati said again—"O Deven-dra! Listen to the beautiful story of the sun of the month of Jyeshtha. In ancient times, in the Satya Yuga, a Vipra named Aryama was born. He was devoted to the dharma-shastras and a knower of the essence of the Vedas and Vedangas. The daughter of King Shraddhayajna, named Pitrimati, was his wife. She was extremely virtuous. She gave birth to seven sons who were devoted to the dharma-shastras. Once, that intelligent Brahmin Aryama, after careful consideration in his heart and with a desire for wealth, pleased Lord Bhaskara through various kinds of worship. In the month of Jyeshtha, the Sun God granted him a divine gem. By its power, one prastha of gold was produced daily. With that wealth, he constructed step-wells, wells, ponds, beautiful buildings, etc., for religious purposes. In the end, by the grace of the Sun God, he lived a life free from obstacles and aging for one thousand years and attained the beautiful Suryaloka. There, he resided in the form of the sun for one lakh years. O Deven-dra! Thus I have told you the glory of Bhaskara. Therefore, you too, along with the gods, should worship the Sun God situated in the solar orb."

In the month of Jyeshtha, the gods, filled with devotion, pleased the Sun God with hymns of praise. Being pleased, the Sun God appeared and said, "O

Devas! At the end of the Dvapara Yuga, by the order of Sri Krishna, Sudarshana will be born. He will be famous by the name of Nimbaditya (Nimbarkacharya) and will protect the weakening dharma."

Sutaji said—"O Sages! Now listen to the character of the great soul Nimbarka, which Lord Sri Krishna had spoken of. Lord Sri Krishna had said to Sudarshana that you should accomplish the work of the gods by my command. In the southern direction of Meru, on the bank of the Narmada, there is a country named Tailanga, served by gods and sages. There you will be incarnated and, after receiving instruction from Devarishi Narada, you will attain perfection and establish dharma in Mathura, Naimisharanya, Dvaravati, and Sudarshanashram." Accepting this command with an 'Om,' Lord Sri Sudarshana, the fulfiller of the desires of devotees, incarnated on the earth. In the sacred Sudarshanashram, there lived a great and wise Dvija-shreshtha muni named Aruna, born in the Bhrigu dynasty, who was an expert in the Vedas and Vedangas. His wife's name was Jayanti. The sage Aruna, through meditation, held the effulgence of Lord Vishnu's Sudarshana-chakra, and the husband-devout Jayanti-devi held that effulgence in her mind. By the power of that effulgence, Devi Jayanti began to shine like the moon. A most auspicious time arrived. The directions became clear. In the month of Kartika, on the full moon of the bright fortnight, when the moon was in the sign of Taurus, in the Krittika nakshatra, when five planets were in their exalted positions, at that time, in the evening, in the Aries lagna, from the victory-formed Jayanti-devi, the lord of the universe, Nimbaditya, appeared, who directed this universe in the Vedic dharma.

Once, Lord Virinchi came to Nimbarka's ashram. He said, "I have come to you, afflicted by hunger. Please feed me only as long as Lord Surya is in the sky." Hearing these words of Virinchi, Nimbarka gave him food. But Lord Surya had reached the western mountain. Then the sage Nimbarka, with his own effulgence, established the effulgence of Lord Sudarshana on a nearby Nimba tree. Brahma, seeing that effulgence like the sun, was astonished and, bowing to that boy-sage who was like a second sun, pleased him and,

repeatedly giving him praise, said, 'From today, you will be famous all over the earth by the name Nimbaditya.'"

Chapter 8

The Story of the Appearance of Acharya Madhva, Shridharaswami, Vishnuswami, Vanibhushana, Bhattoji Dikshita, and Varahamihira, etc.

The Devaguru Brihaspati said—"O Deven-dra! In the Treta Yuga, in the city of Ayodhya, there lived a Deva-worshipping Brahmin named Shakrasharma. He would duly worship the Ashvini Kumaras, Rudras, Vasus, Surya, etc., with separate mantras, oblations, and other rites. Pleased by the worship performed with his faith and devotion, all thirty-three gods, along with their attendants, would make even his rarest desires easily attainable. He, free from obstacles and aging, continued to worship the gods for ten thousand years. After the end of his bodily life, he attained Surya-sayujya (oneness with the Sun). Seeing his auspicious state, the king of the gods, Indra (you), along with the other gods, also worshipped the Sun God. On the full moon of Ashadha, Lord Bhaskara came to the earth in a manifest form and said to the gods, 'In the Kali Yuga, I will take birth in the form of a Dvija in the most beautiful Vrindavan, and in that solar form, I will accomplish the work of the gods. And that same Dvija, as the Veda-path-devout son of the Brahmin Madhava, will become famous by the name Madhu (Madhvacharya).' Saying this, the Sun God became ready for the work of the gods. He produced an effulgence from his body and sent it to Vrindavan. The son of Madhava became famous on earth by the name of Madhvacharya. He subdued those who were averse to the Vedic path in all ways with his sweet words and also bestowed upon them the Vaishnavi Shakti, which grants both worldly enjoyment and liberation.

O Deven-dra! In the Dvapara Yuga, there was a Brahmin named Meghasharma, who sustained himself through agriculture. He was knowledgeable, intelligent, religious, and devoted to the Vedic path. Every day, with one-tenth of his wealth, he would worship all the gods with

devotion. Once, during the reign of King Shantanu, there was a drought for five years. Only a drona of grain could be bought for one mudra. Only that Brahmin named Meghasharma, by the grace of the Sun, was prosperous with wealth and grain. The other afflicted subjects went to the king for refuge. The distressed king summoned Meghasharma and, bowing, said, 'O best of Dvijas! You are my guru. Please find a way by which there will be good rain in my kingdom.' At this, Meghasharma said, 'O King! In the month of Shravana, by having twelve Brahmins worship the Sun with the chanting of the Surya-mantra, homa, tarpana, feeding of Brahmins, etc., according to the prescribed rites, there will be good rain in your kingdom.' The king did just that. By the grace of the Sun God, there was abundant rain, and King Shantanu, devoted to the Surya-vrata, became a most meritorious and excellent king through that vow. Whichever old man he would touch with his hand would become young and free from disease. By the power of the Sun God, Meghasharma also became a youth. He, free from old age and all obstacles, lived for five hundred years. In the end, giving up his life, he attained Suryaloka. Thereafter, he went to Brahmaloka. Then the Sun God, coming to Prayag, gave his darshan in the form of Parjanya and, with a pleased mind, said to the gods, 'O Devas! In the dire Kali Yuga, there will be a Mleccha kingdom; at that time, I will come to Vrindavan and accomplish the work of the gods.' Saying this, the Sun God went to Vrindavan and, as the son of Vedasharma, became renowned by the name 'Shridhara'. He wrote the devotion-filled *Bhavartha-dipika* commentary on the Srimad Bhagavatam and explained the immense glory of the Bhagavatam.

Brihaspati said again—'O Deven-dra! In the Kali Yuga, there was a Brahmin named Pranshusharma. He was always devoted to the Veda-shastras, a worshipper of gods and guests, a speaker of truth, extremely virtuous, and free from theft and violence. He would protect his son and wife through the practice of begging for alms. One day, while going on the path to beg, he saw the illusory Kali. Kali created a charming garden, took the guise of a Brahmin, and said to Pranshusharma, 'Pranshusharma! Listen to my words.

This is my beautiful garden. Go into it and live your life happily.' Hearing these words of the Vipra, Pranshusharma came inside the garden. The wicked Kali, coming into the garden, picked beautiful fruits and gave them to him to eat. And, with folded hands, bowing, he said to Pranshusharma, 'O Vipra! Eat the beautiful Kalindaka fruit with me.' Hearing this, he, smiling, said in a sweet voice, 'The learned have said that Kali resides in the Baheda tree and in the Kalindaka fruit; therefore, I will not eat it. If you, with extreme faith and devotion, are giving me this fruit to eat for the purpose of serving a Brahmin, then I can accept this fruit only after offering it to Lord Shaligrama, because Shaligrama is the embodiment of Satchidananda, Brahma himself. It is a certain fact that anything upon which the Lord's gaze falls, even if it is inedible, becomes edible.' Hearing this, Kali became ashamed and disappointed. The Brahmin, taking that fruit, went to the village of Bhumi. Then, Kali Yuga, in the guise of a king, came to Pranshusharma and, being pleased, said, 'O Brahmin-deva! Have you accepted the fruit? Show it to me quickly.' Hearing this, Pranshusharma brought that fruit, which was like the head of a calf, and showed it to him. At this, the enraged Kali, after beating the Brahmin with canes, locked him in an iron prison. In the morning, at sunrise, the distressed Pranshusharma pleased Lord Bhaskara with the suktas of the Rigveda. Pleased, the eternal Ravi himself spoke this sentence into the Vipra's ear through an aerial voice: 'O great-souled Vipra! Time-formed Hari himself has created the four yugas for the sustenance of the universe. He himself has created Kali for the death of the world's multitude. Therefore, upon the arrival of the dire Kali Yuga, go to the city of Kalinjar, created by Vishnumaya, and live your life joyfully.' Lord Surya, saying so, sent that Brahmin to Kalinjar for his protection. The Brahmin Pranshusharma, residing there for one hundred and twenty-five years and worshipping the Sun God, went to Suryaloka with his son and wife. That same Pranshusharma, in the twenty-eighth Kali Yuga, on the full moon of the month of Bhadrapada, was born as the son of Shivadatta in Kalinjar and became famous by the name of

Vishnusharma - Vishnuswami. He was a knower of the Veda-shastras and arts, a worshipper of the gods, and a supreme Vaishnava.

O Deven-dra! In former times, in the place named Chaitraratha, a son named Bhagasharma was born to Medhavi Muni from the Apsara Manjughosha. When his parents abandoned him right after birth, he, by some good fortune, became devoted to the worship of the Sun God and, through penance, continuously worshipped him for one hundred years. In the end, the presiding deity of the solar orb, Goddess Savitri, being pleased with him, appeared. In the month of Ashvina, she made that Brahmin the king of the solar orb, and he, in the month of Ashvina, began to shine in the form of the sun. The whole world began to worship him; therefore, O Indra! you too should worship that same Sun. He will also bring about your supreme welfare." Following the words of their guru, Brihaspati, Deven-dra also worshipped the Sun in the month of Ashvina. Lord Surya appeared and said to Indra, 'O King of Gods! In Kanyakubja, in the house of the Brahmin Satyadeva, I will take an incarnation as their son by the name of 'Vanibhushana'.' Later, he did just that, and in the course of time, Vanibhushana composed a text on the science of prosody in his own name and defeated the heretics. He had obtained Vaishnavi Shakti through the worship of Lord Vishnu.

Brihaspati spoke again—"O King of Gods, Indra! Once upon a time, on the bank of the Saryu river, there lived a Brahmin named Devayaji. He was a worshipper of all the gods and a daily reciter of the Vedas. A son was born to him, but he died as soon as he was born. Knowing this, the distressed Devayaji worshipped the Sun God. By the grace of the Sun God, that dead child came back to life, and his name was kept as Vivasvan. At the age of sixteen, he became a profound scholar of all the shastras. He was devoted to dharma and to the vows of the Sun. His marriage was also performed. One day was the sacred festival of Shivaratri. Vivasvan had taken a vow. On that day, due to physical contact with his wife Sushila out of desire, he was afflicted with a terrible leprosy. He became very sad. Then, receiving instruction on the twelve-Sunday-vows from someone, he worshipped the

Sun God, remaining without food and with controlled senses. With this devotion and by the grace of the Sun God, his leprosy was cured, and all his suffering ended. Due to this, an extreme faith in the Sun God arose in him, and he began to recite the 'Aditya Hridaya Stotra'. By its power, he became as handsome as Kamadeva. That Vivasvan, who was previously scorned by women, now became their beloved. But Vivasvan, taking the vow of unbroken celibacy, became devoted to the meditation of Brahman. For one hundred years, he remained free from disease and wise. In the end, giving up his life, he became one with the sun and, from the middle of the solar orb, in the month of Kartika, he continued to shine for one lakh years. O Mahendra! You too, along with the gods, should worship that Sun God."

Sutaji said—"O Muni! The king of the gods, Indra, hearing the words of Brihaspati, worshipped the Sun God with devotion for one month in the month of Kartika according to the prescribed rites. On the Kartika Purnima, the Sun God appeared and said to Indra, 'Indra! I will take an incarnation and accomplish the work of the gods. The knowledge-arrogant Bhattas have misinterpreted the Sutrapatha and Dhatupatha, have distorted the meaning, and have corrupted the meaning of the accent and syllable. I will rescue the Veda by conquering those heretics.' Saying so, that Sun God was born in the Dikshita-vansha in the house of Vedasharma in Kashi. He was as his name, so his qualities. At the age of twelve, he became an expert in all the shastras. He worshipped Lord Vishvanatha, the beloved of Goddess Parvati and the lord of the world. After three years, Lord Shankara granted him great knowledge. By the power of that divine knowledge, all knowledge of the manifest and unmanifest became clear to him, and he composed the grammar text named *Siddhanta Kaumudi*. He had defeated and conquered the heretic Bhattas, which is why his name 'Bhattoji Dikshita' became famous in the world."

Devaguru Brihaspati spoke—"O King of Gods, Indra! In former times, in the city of Kanchipuri, there lived an astrologer Brahmin. He was the priest of King Satyadata, a follower of the Vedic path. Once, that astrologer said to

King Satyadata, 'O King! This is the muhurta named Abhijit, conjoined with the Pushya nakshatra. At this time, you should have a market set up; by buying and selling in it, you will gain immense profit.' Then the king had it announced by the beat of a drum—'Whoever's goods are not sold in the market, the king will buy them—this is our true declaration.' Hearing such a declaration, many goods came to the market for sale, but other merchants bought them all. At that time, a blacksmith made an 'iron pauper' and brought it to the market, asking a price of one hundred rupees for it. But no one in the market bought it. The king, even though understanding it to be an image of a pauper, bought it for one hundred rupees according to his declaration and had it placed in the treasury. By the power of that statue, at night, meritorious deeds, dharma, and Lakshmi began to leave the kingdom before the king's very eyes. Truth, in a human form, said to the king, 'O King! Where poverty resides, no one is devoted to action; without action, dharma cannot be stable on earth; without dharma, there is no beauty of Lakshmi; and without Lakshmi, I cannot remain.' Saying this, as Truth desired to leave, the king caught him and said in a humble voice, 'O Lord! I have not abandoned you; I have only upheld the truth. Therefore, why are you leaving my house?' Hearing this, Satyadeva re-entered the king's house, and behind him, Lakshmi also began to enter the house. The king said to Lakshmi, 'O Devi! You are fickle. If you can remain steadfast, then come into my house.' Hearing this, granting the boon of steadfastness, Lakshmi also entered the king's house. King Satyadata again summoned his priest-astrologer and, granting him one lakh mudras, told him everything. That priest had received this wealth at the time of his son's birth; therefore, that excellent astrologer spent the entire wealth on the upbringing of the boy and named him 'Pusha'. Pusha worshipped the Sun in the month of Margashirsha. By his grace, he became an expert in the science of astrology and merged into the sun. Therefore, O Deven-dra, you too should worship the Sun God in Margashirsha."

Sutaji spoke—"O Muni! According to the instructions of Brihaspati, Indra also worshipped the Sun in the month of Margashirsha and, being pleased, the Sun God, in the form of Pusha, gave him a direct vision and said, 'O Devas! In Ujjayini, in the house of Rudrapashu, I will be born by the name of Mihiracharya (Varahamihira). I will be the propagator of the science of astrology.' Later, at the conjunction of Mulagandanta and Abhijit, a boy was born in the house of the Brahmin Rudrapashu. The father, placing the born son in a wooden box, floated him in the river at night. He, floating, went into the ocean, but there he was protected by Rakshasis. Then, coming to Lanka, he studied astrology. After studying all the branches of astrology like Jataka, Phalita, Muka-prashna, etc., thoroughly, he came to Vibhishana and, bowing to the king of devotees, Vibhishana, he said, 'The Rakshasis have brought me here; I am in your refuge.' Vibhishana, considering him an excellent Vaishnava, sent him to his birthplace. He again revived the science of astrology, which had been destroyed by the Mlecchas."

Chapter 9

The Character of Vaidyaraj Dhanvantari, Sushruta, and the Devotee Poet Jayadevaji

Sutaji spoke—"O Muni! The Devaguru Brihaspati, in Prayag, again spoke thus to Indra and the other gods about the supreme glory of the Sun God. O Deven-dra! In ancient times, at the end of the Treta Yuga, the way in which the Sun God, by the command of Lord Shankara, appeared in the beautiful city of Pratishthanpur, please listen to that.

At the end of the Treta Yuga, in the island of Simhala, there was a king named Parikshit. He was devoted to the Vedic dharma and was a worshipper of the gods and guests. He had a daughter whose name was Bhanumati. She was devoted to the vows of the Sun. In the royal palace, she would worship the Sun God daily, offer him bhoga, and, pleased with her devotion, the Sun God would come there at every noon and accept that naivedya. Once upon a time, on a Sunday, that Bhanumati went to the Nalini-sagar to bathe and,

entering the water, began to bathe. At that same time, Narada Muni reached that deserted region and expressed his desire to marry that maiden. But the maiden declared it improper. Due to this, Devarishi Narada became ashamed and also fell ill. Devarishi Narada went to Lord Shankara and narrated the entire incident to him. Then Shankara, to cure his disease, pleased Lord Bhaskara through worship. Lord Surya appeared, made the Devarishi's body disease-free and beautiful, and said to Lord Shankara, 'O Lord! Please command me, what dear task of yours shall I perform?' Lord Shankara said, 'O Lord! You, becoming a Brahmin by the name of Savita, should go to the mortal world and marry Bhanumati, the daughter of King Parikshit.' The Sun God did just that. That Savita, along with Bhanumati, began to worship the Sun God, attained Suryaloka, and began to shine in the sky in the month of Pausha. O Mahendra! You too should worship the Sun God and accomplish the work of the gods."

Sutaji said—"O Muni! Hearing the words of Brihaspati, the king of the gods, Indra, along with the other gods, worshipped the Sun God in the month of Pausha. Being pleased, the Sun appeared and said, 'O Devas! I will be born in Kashi by the name of Dhanvantari and will free the creatures of the world, afflicted with diseases created by Kali, from their ailments, and residing there, I will accomplish the work of the gods.' Saying this, the Sun God came to Kashi and was born in the house of the Brahmin Kalpadatta in the form of a son named Dhanvantari. He made the prince Sushruta his disciple, along with other mature scholars, and composed the Kalpa-veda (Ayurveda - the science of medicine). The learned have called the body, which is wasted away by diseases, 'Kalpa'; the knowledge of this is contained in this tantra, which is why it has been called the Kalpa-veda. In the Kali Yuga, that Sun himself became famous in the form of Lord Dhanvantari, by whose mere sight all diseases are instantly destroyed. Acharya Sushruta, after studying the Kalpa-veda composed by Dhanvantari, created the 'Sushruta-tantra' with one hundred chapters."

Brihaspati said again—"O King of Gods! In former times, in the beautiful city of Pampapur, there lived a Brahmin named Heli. He was a knower of the sixty-four arts and was devoted to the worship of the Sun God. He, renouncing the practice of accepting gifts, adopted the profession of creating objects with his hands. He made a beautiful statue of iron metal, painted it with many artistic designs, and sold it for five thousand mudras. With the wealth he obtained from the sale, he worshipped the Sun God through yajnas in the month of Magha. Heli constructed an excellent pillar of light in the beautiful Pampa lake. The Sun God, pleased with his devotion, would come there every noon and partake of the naivedya offered by Heli. By the grace of the Sun God, after enjoying a lifespan of a thousand years, he gave up his life, became one with the sun, and, situated in the middle of the solar orb, began to shine in the month of Magha. O Deven-dra! You too should worship the Sun God, Vishvakarma, who is situated in the solar orb. He will accomplish all your tasks." Hearing this statement of the Devaguru, Indra, along with the gods, worshipped the Sun God. Being pleased by this, the Sun God said to the gods, 'O Devas! I will be born in the form of a Niruktakara (etymologist) in Bilvagrama in the Vanga country and will be renowned by the name of the crest-jewel of poets, Jayadeva.' Saying this, the Sun God came to the Vanga country and was born in the house of the Brahmin Kanduki as a son. From the age of five, he began to be particularly devoted to the service of his parents. He served his parents greatly for twelve years. At the age of twelve, after the death of his parents, he duly performed their shraddha rites, and in Gaya, they appeared before Jayadeva in the form of ancestors and were then established in heaven in divine form. In the end, a sense of detachment arose in Jayadevaji, and he began to perform bhajans living in the forest. His age reached twenty-three years.

At this time, a Brahmin named Satyavrata dedicated his auspicious daughter to Lord Jagannatha. At the end of the worship, the eternal Lord, in his form of Daru-Brahma (wood-Brahman), appeared in person and said to him, 'O Satyavrata! Jayadeva is my very form. By my command, give your daughter

Padmavati to him.' Hearing this, that Brahmin Satyavrata, with great pleasure, dedicated his daughter Padmavati to the ascetic Jayadeva. Then that Satyavrata returned to his home. Padmavati served her husband Jayadeva with joy for many years. In a state of samadhi, Jayadeva composed the Vedanga-Nirukta. In the Kali Yuga, the Shudras of the Naga dynasty had corrupted the Vedic procedures. He conquered the foolish composers, who were dear to Kali and authors of the Prakrit language, and revived the Paninian shastra. The thieves, inspired by Kali Yuga, after looting all the wealth of Jayadeva received from the king, cut off his hands and feet and threw him into a pit. Padmavati, seeing this condition of her husband, became very sad and, crying, she took her husband out of the pit and, caressing him with her hands, removed his pain. One day, King Dharmapala came there in the course of a hunt. He saw the devotee Jayadeva and asked who had caused this condition of yours, being without hands and feet. Jayadeva said, 'Maharaja! I have attained this state as a result of my own deeds. No one has committed any wickedness.' At this, King Dharmapala, placing Jayadeva along with his wife in a palanquin, brought them to his palace. The king, taking initiation from him, had a dharamshala constructed for them.

Once, those same thieves, inspired by Kali, came to King Dharmapala's palace in the guise of Vaishnavas and said to the king, 'O Lord! We are Brahmins skilled in the shastras and have come to your house. O King! Lord Vishnu (Shaligrama) situated on the stone slab partakes of the food items prepared by us daily. O best of kings! Please see it.' Saying so, those devotees of Kali, by their maya, showed the king the four-armed form of Vishnu eating. Astonished, Dharmapala said to Jayadeva, 'O Gurudeva! Vishnu-devout Vaishnavas have come to my house. By their power, I have had the darshan of Hari himself. Therefore, you too should come quickly.' Hearing this, Jayadeva, also astonished, came to the royal court. At that time, those hypocrites, smiling, said to the king, 'O King! This Brahmin used to work preparing food etc. in the house of the king of Gauda country. This one, out of greed for wealth, deceitfully mixed poison in the food and fed it to the

king. Therefore, this is a wicked person.' Knowing this, that king had this Brahmin impaled on a stake. In the meantime, we arrived there. Considering the Dvija to be a sinner, we gave much instruction. We also explained a great deal to that king. Then the king, taking him down from the stake, had his hands and feet cut off. That king also became our disciple.'

As those thieves were saying this (speaking falsehood), the earth, becoming distressed, split open, and those thieves sank into the earth. The merciful Jayadeva, seeing this state of the thieves, began to weep. As he wept, his severed hands and feet became as they were naturally. Seeing this, King Dharmapala was greatly astonished. He asked Jayadevaji about this. Then Jayadevaji told him the entire incident truthfully. Hearing this, the king was extremely pleased. That king attained liberation by reading the 'Gita Govinda' composed by Jayadeva.

Chapter 10

The Story of the Appearance of Chaitanya Mahaprabhu, Valmiki, and Shankaracharya

Devaguru Brihaspati said—"O Deven-dra! In ancient times, there was a Brahmin named Vishnusharma who was an expert in the Vedas. With a pleased mind, he used to worship the all-god-formed Vishnu; therefore, the gods also held him in high esteem. He used to sustain his livelihood by begging for alms. He had a wife but no son. Once, a guest came to his house. The compassionate great soul, seeing the financial condition and humility of Vishnusharma's wife, gave her a philosopher's stone for three days and said that by its touch, even iron turns into gold. 'In this time, I will return to you after bathing in the Saryu.' After he left, the Brahmani prepared a sufficient amount of gold from that stone. By then, Vishnusharma also arrived. Seeing his wife endowed with an immense amount of gold, he said, 'Wherever the owner of that philosopher's stone has gone, you too go there. I am a pauper, a devotee of Vishnu. For fear of thieves and dacoits, I do not accumulate wealth.' At this, his chaste wife became frightened and, dedicating the

philosopher's stone to him, became devoted to his service again. The Brahmin Vishnusharma threw all that wealth and the philosopher's stone into the Ghaghara-Saryu river. After three days, that guest came and asked the Brahmani if she had not made gold from the philosopher's stone. She said, 'My husband angrily took it and threw it into the Ghaghara. Since that day, I am somehow preparing food in the fire itself, in the absence of iron utensils.' Hearing this, that yati was astonished. He stayed there for the whole day. In the evening, upon the Brahmin's arrival, he said in a harsh voice, 'O Brahmin! You seem to be deluded by fate; because you are poor and yet you do not wish to accumulate wealth. Therefore, return my philosopher's stone quickly, otherwise I will give up my life.' Upon the yati saying this, Vishnusharma said, 'Go to the bank of the Ghaghara; your philosopher's stone will be found there.' Saying this, going there with the yati, he showed him many philosopher's stones covered with many thorns. That yati, bowing to the Brahmin, humbly said, 'I worshipped Shiva well for twelve years, then I obtained this auspicious gem. O best of Vipras! Just by your sight, I, a greedy soul, have obtained many philosopher's stones today.' Saying this, after obtaining auspicious knowledge from him, he attained liberation. Meanwhile, Vishnusharma, after living on the earth for one thousand years and worshipping the sun, attained Vishnuloka. That same Vishnusharma, holding the Vaishnava effulgence, is shining in the month of Phalguna in the three worlds and is accomplishing the work of the gods. O Deven-dra! In the month of Phalguna, by worshipping that sun, you too should obtain happiness." He did the same, along with the gods. The pleased Sun God, appearing from the solar orb, entered the body of Indra before the very eyes of all the gods. With that effulgence, Indra assumed the form of a non-womb-born Vipra, and Shachi Devi also incarnated on the earth in the form of a Brahmani. After one year, from the womb of Shachi Devi, in the month of Bhadrapada, on the twelfth day of the bright fortnight, on a Thursday, at the Brahma-vela, a divine child was born, who was in reality an incarnation of Lord Vishnu's part. The gods like Rudra, Vasu, Vishvedeva, Marudgana,

Sadhya, Siddha, and Bhaskara praised that eternal Hari-formed child with divine hymns and prayed for the deliverance of the gods, who were afflicted by the sons of Diti in the Kali Yuga, and of the earth, which was distressed by adharma. This same child later became famous by the name of Sri Krishna Chaitanya.

Sutaji spoke—"O Muni! After the praise, all the devas, coming to Brihaspati, began to say, 'O great soul! In which part-forms will all of us Rudraganas, these Vasuganas, and the Ashvini Kumaras incarnate on the earth? Please be kind enough to tell us this.' Brihaspati said, 'O Devas! In this regard, I am telling you another matter—in ancient times, there was a lowly Brahmin named Mrigavyadha. He always, holding a bow and arrow on the path, used to commit violence against Vipras. That great fool, after killing Brahmins, would take their sacred threads and joyfully create a clamor. That wicked, lowest of Dvijas would kill the three varnas, especially the Brahmins. At that time, seeing the destruction of the Brahmins, the devas, becoming frightened, came to Brahma and told him everything. Hearing this, the distressed Brahma said to the Saptarishis, who travel in all the worlds, 'O best of Dvijas! All of you go there and counsel Mrigavyadha.' Hearing this, Marichi, along with Vashishtha and other sages, went to the forest of Mrigavyadha. The mighty Mrigavyadha, holding a bow and arrow, seeing them, spoke a terrible word: 'Today I will kill you.' Marichi and others, smiling, said, 'Why will you kill us? Will you kill for your family or for yourself? Tell us quickly.' Hearing this, that Mrigavyadha said, 'I will kill (you) for my family and for my own welfare.' Hearing this, they said, 'O archer! Go home and quickly ask this: who will bear the sins committed by killing a Vipra? Consider this.' Hearing this, that terrible soul asked his family members, 'The sin which I have acquired till today, you too should accept it in the same way as you have accepted the wealth.' Hearing this word of that lowly Brahmin, his family members said, 'We will not accept the sin committed by you, because this earth and this sun are witnesses; we have not committed any sin.' Hearing this, that Mrigavyadha went to the munis and, with folded hands, said, 'O

great souls! The way in which my sins may be destroyed, please tell me such a remedy.' Upon Mrigavyadha saying this, the sages said, 'There is an excellent mantra, listen to it—it is the 'name of Rama.' It is the remover of all kinds of sins. Now we are going; until we return to you, you should chant this great mantra, that is, the name of Rama.' Saying this, the munis went to wander in other holy places, and that foolish Vyadha Vipra chanted 'mara-mara' continuously for a thousand years. By the power of his chanting, that forest became filled with lotuses, and from then on, that place on earth became famous by the name of Utpalaranya. Then the Saptarishis came to that Mrigavyadha, who had become an anthill, and removing the earth from him and seeing him in the form of a pure Vipra, they, being astonished, began to say, 'Because you have emerged from an anthill (valmika), you will be called Valmiki. O Vipra, O great-minded one who knows the three times! You will become famous by this name.' Saying this, those Saptarishis went to their respective places. The sage Valmiki composed the pure, lyrical Ramayana, which is endowed with eighteen kalpas, extends to one hundred crore verses, and is the destroyer of all sins. Thereafter, becoming Shiva, he began to reside there. O Devas! Please listen to the character of that Mrigavyadha Shiva, who is dear to Hara.

In the first Satya Yuga of the Vaivasvata Manvantara, Brahma came to Utpalaranya and performed a yajna. At that time, the Goddess Saraswati came there in the form of a river. Then Brahma created auspicious Brahmins from his mouth, Kshatriyas from his arms, excellent Vaishyas from his thighs, and Shudras endowed with good conduct from his feet. The Dvija-king Soma (Chandra), Surya, Kashyapa who protects the power of virility, Marichi, Ratnakara meaning the ocean, and the Prajapatis were also created. Many daughters were born from the mind of Daksha. By the power of Vishnumaya, they became situated on the earth in the form of arts. Lord Brahma gave the twenty-seven nakshatras like Ashvini to Soma for the growth of the world, and the thirteen daughters like Aditi to Kashyapa, and the daughters like Kirti to Dharma. He created many creations in the

Vaivasvata Manvantara. According to the command of Brahma, Daksha became the Prajapati of those people on earth. Daksha Prajapati, devoted to yajna, resided there himself. All the devas, bowing to Daksha, would wander there, but Bhutnath Mahadeva never bowed to him. Enraged by this, Daksha did not give him a share in the yajna. Mrigavyadha Shiva, becoming enraged, appeared in the form of Virabhadra. Along with him, the Shiva-ganas with three heads, three eyes, and three feet also came there. The devas, munis, and pitris began to be afflicted by Virabhadra and others. At that time, the Yajna-purusha, becoming frightened, took the form of a deer and began to flee quickly. Then Shiva assumed the form of a hunter. That deer, by the hunter-formed Rudra, had its limbs shattered. Then Lord Brahma pleased the hunter-Rudra with sweet praises. The pleased Mrigavyadha had the yajna of Daksha completed. When the sun entered the sign of Libra, establishing that Rudra in the lunar mansion with twenty-seven nakshatras, Brahma himself went to Satyaloka, and Rudra became as beautiful as the moon. Hearing this, Virabhadra Rudra, with a pleased mind, produced an effulgence from his body and sent it to the house of a Vipra named Bhairavadatta. In the dire Kali Yuga, that same Shiva was incarnated as his son by the name of Shankara (Shankaracharya). That child was virtuous, a knower of all shastras, and a Brahmachari. He composed the Shankara-bhashya and established the Shaiva doctrine, and bestowed the tripundra, aksha (rudraksha) beads, and the five-syllable mantra."

Chapter 11

The Account of the Appearance of Girisharma, Vanasharma, and Purisharma

Devaguru Brihaspati spoke—"O Deven-dra! In ancient times, in Naimisharanya, there was a Brahmin named Ajagara. He was a scholar of Vedanta-shastra, knowledgeable, and a worshipper of Lord Shankara. In twelve years, through earthen worship, he pleased Lord Rudra. Lord Shiva granted him knowledge and bestowed upon him liberation while living. Then

that best of Dvijas, worshipping Samkarshana, pleased him with many hymns of praise. Lord Samkarshana granted him sayujya (oneness), and in the end, he became the Lord's ornament, the serpent. He was of a fair form, endowed with a thousand hoods. His abode was in the ocean of milk. Brahmaji himself came and, when the sun was in the sign of Cancer, established that Rudra in the nakshatra-mandala of the moon, and he became like the moon." Following the words spoken by the guru, the Sheshanaga Rudra, with a pleased mind, produced an effulgence from his mouth and established it in the house of the Brahmin Devadatta in the Vindhyadri, and he was born in the form of the Vipra Girisharma. After conquering the learned, he came to the city of Kashi and became a disciple of Shankara.

Sutaji spoke—"O Muni! Now listen to another story told to the gods by the Devaguru Brihaspati. Brihaspati had said, 'O Deven-dra! In former times, in Prayag, there was a famous Brahmin named Nairrita. He was afflicted by poverty and was unfortunate. After begging with great difficulty throughout the day, he would receive alms. After his son and wife, that Nairrita was constantly afflicted by poverty. Once, the Devarishi Narada, dear to the Vaishnavas, came to him and began to say, "O best of Vipras! This entire universe is pervaded by the gods, and the lord of all is Bhava (Shankara). Therefore, you too should quickly worship Bhava. He will accomplish your task." Receiving this instruction from Devarishi Narada, Nairrita, with supreme devotion, pleased Lord Shiva for a year through earthen worship. Lord Maheshvara, being pleased, granted him divine and abundant wealth, like that of Kubera. He accomplished religious works with that wealth. For this reason, he became famous among the meritorious. By the power of his devotion to Shiva, he obtained unhindered wealth and, after living for a thousand years, in the end, he gave up his life and went to heaven. And when the sun was in the sign of Taurus, he shone like the moon and became renowned by the name of Nairrita Rudra.'"

Sutaji said—"O Shaunaka! That same Nairrita, coming to the earth from his part, was born in the forest of the Girinalagiri mountain as the son of a forest-

dwelling Siddha, a Samkhya yogi, and became renowned by the name Vanasharma, who was devoted to the Veda-shastras. At the age of twelve, he conquered many learned men. Then, with the desire to attain the knowledge of the truth, he came to Kashi and, bowing to the excellent Shankaracharya, became his disciple."

Brihaspati said again—"O Deven-dra! In Mahishmati, there lived a Shiva-devotee Brahmin named Vasusharma. Desiring a son, he was particularly devoted to earthen worship. After many efforts, Lord Shankara appeared and asked him to ask for a boon. Then that Vipra said, 'O one who is compassionate to those who seek refuge! Please grant me a son.' At this, Shankara said, 'Son! A son is not written in your destiny, yet I am giving you a brilliant son from my own part.' Saying this, he manifested an effulgence, and from that effulgence, a beautiful son was born. That son's one foot was like a human's, and the other foot was like a goat's. Therefore, on the earth, he became renowned by the name Ajaikapada. After four solar years had passed, the god of death, along with his attendants, came there. He had a terrible battle with Ajaikapada. In the end, Ajaikapada, being victorious in the battle, became famous on earth by the name Mrityunjaya. Defeated and distressed by him, the god of death narrated his plight to Brahmaji. Then Lord Brahma, along with all the devas, when the sun was in the sign of Aquarius, made that Brahmin the lord of the lunar mansion in the form of the fear-removing Rudra."

Sutaji spoke—"O Muni! Later, that same Ajaikapada, coming to the city of Mahishmatipuri, became renowned by the name Purisharma, in the form of the Lord who grants purity to Kali. And he was again incarnated as the son of Yatidatta. In sixteen years, after conquering the scholars expert in the Vedas, he came to Shankaracharya and accepted his discipleship."

Chapter 12

The Story of the Origin of Bharati, Nathasharma, Kshetrasharma, and Dhundhiraja

Brihaspati spoke—"O Deven-dra! In former times, there was a demon named Hirbu, who was a thorn for the world. He was born in the lineage of Nikumbha and was as valiant as Indra. When, after performing austerities for a thousand years, he defeated the gods, then the lord of the world, Brahma, ready for the protection of the world, asked him to ask for a boon. He bowed to him and asked for the boon, 'May I not be killed by any living being in the universe.' Saying, 'So it shall be,' Brahma went to Brahmaloka. Having received the boon, that terrible demon, after conquering the gods, drove them out of heaven and settled the demons there. Thus, the gods endured terrible suffering. Seeing their plight, Naradaji said, 'O Devas! You should worship Shankara. Lord Shankara is the lord of the universe and the destroyer of calamities.' Hearing this, the gods began the earthen worship of the God of gods, Lord Umapati. After eleven years of worship had passed, the world-welfare-bestowing Lord Shiva was pleased and, in the form of a Jyotirlinga, began to burn all the asuras except for the devotees of the gods. Pleased by this, Brahma, along with Vishnu, joyfully pleased the Maharudra with Sama-suktas. When the sun was in the sign of Gemini, the Maharudra who destroyed the demon Hirbu was made the king of the lunar mansion for the welfare of the gods. This Maharudra became ready for the work of the gods. Later, this same Maharudra was born as the son of Sadyakarma on the beautiful Himalaya mountain and later became famous by the name of Bharati, a knower of the arts. After conquering the community of the learned, he then came to the city of Kashi and became a disciple of Shankaracharya.

Brihaspati said again—"O Deven-dra! Maya had a son named Mayi. Standing on one leg, he performed severe austerities for a thousand years. He afflicted all the creatures of the world with his penance. Then Lord Parameshthi Pitamaha, being pleased, constructed three villages (three cities - Tripura) for his enjoyment. A golden city, sixteen yojanas wide, like heaven; below it, a silver city, one yojana wide, like the Bhuvarloka; and below that, an iron city, one yojana wide, like the Bhurloka, were built. Thus, in that Tripura, one hundred crore demons and demonesses began to live. They,

accepting the sacrificial share of the gods, became like the gods. Not receiving their share of the sacrifice, the weakened devas, afflicted by hunger, went to Lord Vishnu and, praising him, began to say, 'O Lord! O Prabhu! A very long time has passed for us enduring the sorrows given by Mayi, the son of Maya. We are all living without authority. In heaven, it is the kingdom of the demon Mayi.' Hearing the words of the gods, Lord Madhusudana, seeing the dharma-devout demons situated in Tripura who spoke Sanskrit, became a Buddhist in the terrible Kali Yuga as the son of the Dvija Ajina, and deluded the Vipras who were devout to the Vedic dharma. In the Tamasa Manvantara, the three varnas became devoid of the Vedas, actionless, and endowed with detachment. Upon the arrival of the sixteenth Kali, they all became without yajna. For this reason, the inhabitants of Tripura stopped receiving their share of the yajna. Therefore, all the demon inhabitants of Tripura, becoming enraged, began to afflict those humans who were without Vedas and without yajna. At the end of the kalpa, being consumed by the demons, all the humans were destroyed. Then, upon the arrival of Satyaloka, the gods, in Kailasa, worshipped Lord Shambhu, who desires the welfare of all people. Lord Shankara, assuming the form of a Jyotirlinga, became situated there. For this reason, the gods were pleased. They, taking the essence of the earth, duly constructed a chariot. From the essence of the moon and the sun, they made the two wheels of the chariot. Similarly, from the essence of Sumeru, they made the flag of the chariot and gave that chariot-like vehicle to Lord Shiva. Lord Brahma himself came there and became the charioteer of the chariot. The horses of that God of gods' chariot were the four Vedas. His bow, the essence of the Lokaloka mountain, became famous by the name Ajagava. It made a terrible sound. When Lord Shankara, making the bowstring, began to string the bow, then due to the anger of the God of gods, that bow broke. Seeing this, Lord Vishnu was astonished. Then, he, taking the essence of heaven, constructed a divine bow named Pinaka. Rudra again strung the bowstring of that bow. That bow was strong, so it did not break. For this reason, Brahma and the other gods, with a pleased mind, praised him, and

from then on, Lord Maheshvara became famous by the name 'Pinaki'. Sheshanaga was the string of that bow, and Indra became the form of the arrow. Agni and Vayu were on the feathers of the arrow, and the eternal Vishnu was situated on the arrowhead. With that bow and arrow, crores of demons were killed in the sky. Lord Shiva burnt that Tripura, which was protected by Mayi. The lord of the world, Brahma, when the Ravi was in the sign of Pisces, made the Pinaki Maharudra the king of the lunar mansion, and in the Tamasa Manvantara, the gods regained their respective authorities."

Sutaji said—"O Muni! Later, Pinaki, from his mouth, produced his own excellent part and, in Haridwar, made his effulgence enter the mouth of a yogi named Machhanda. That Machhanda was a worshipper of Lord Shambhu and the guru of Gorakha. From that effulgence, a great scholar, an excellent and beautiful son named Nathasharma was born. He, after conquering all the scholars of the earth, came to the city of Kashi and became a disciple of Shankaracharya.

O Deven-dra! In the twelfth Dvapara of the Chakshusha Manvantara, the Brahmins born in the Bhrigu dynasty were destroyed in Kurukshetra by the Kshatriyas born in the Talajangha dynasty, and taking their abundant wealth, those Kshatriyas became partisans of the demons. At that time, the pregnant wife of a certain Brahmin, out of fear, retained her fetus for one hundred years by the power of her penance. Unable to bear this, the fetus-child, tearing its mother's thigh, came onto the earth. By its effulgence, the entire world began to be consumed by fire. Then all the devas, with the Prajapati at their head, came to him, agitated with fear. That child, by the command of the ancestors and the gods, threw that world-destroying effulgence into the middle of the water. The goddess of water, assuming the form of a mare, drank that excellent effulgence, but afflicted by the fierce effulgence, she vomited it out. Brahmaji, coming to the Trikuta mountain, established that effulgence in the deep ocean below it. Then the Parameshthi Pitamaha, when the sun was in the sign of Aries, established that fierce effulgence in the form of Rudra as the lord of the lunar mansion. Being born from the thigh (uru), he

was called Aurva; for burning the world, Dahana; and for being born from the mouth of the mare (vadava), Vadav."

Sutaji spoke—"O Muni! That Dahana produced an effulgence from his mouth, and that same one became renowned in the house of a Sarasvata Brahmin in Kurukshetra by the name of Kshetrasharma. He became the best among the learned. Defeated by Shankaracharya, he became his disciple and, taking the vow of celibacy, he began to worship Lord Shankara and became situated in Kashi."

Brihaspati said again—"O Deven-dra! In former times, when the entire world had become a single ocean and all the movable and immovable had been destroyed, and when one hundred years of the unmanifest-born Brahma had passed, the maya-formed Prakriti joyfully drank that water. Then the tamo-mayi Mahakali was born alone in that terrible Prakrita world. Later, the ever-pure, eternal Prakriti, of her own will, transformed into the form of Mahagauri. She had five faces, ten arms, and three eyes. She was named Shiva. Through the eye on her forehead, that mother saw a subtle effulgence. That effulgence was eternal, unchanging, untainted, and pervaded all directions. Prakriti desired to grasp that Brahman but was not able. Astonished, that Prakriti, from her five mouths, with devotion, pleased the supreme, complete Brahman with prayers. That omniscient Brahman entered the five mouths of Prakriti. That Brahman, attaining manhood, became famous by the name of Svayambhu, and being born from the unmanifest Prakriti, he was called the unmanifest-born. For his sake, the boon-giving, world-formed Goddess Mahalakshmi, with eighteen arms, was born. She began to protect the world. Seeing her wonderful form, Svayambhu was astonished. Even after entering many forms, Svayambhu could not find her end. Being great (brihat) and of many forms (bahu-rupa), he became renowned by the name Brahma. Tired, Lord Brahma came to Satyaloka. From the Vedas that emerged from his mouth, he praised Shankara for a long time. From his limbs, rivers and streams were born. Again, when it became a watery ocean, the Lord himself lay down there. The unmanifest Svayambhu,

after residing there for a thousand yugas, came to Satyaloka and began creation again. Innumerable creations in the form of ganas were born separately. From that, the manifest world, pervaded by Mahalakshmi, came into being. The great eternal Mahalakshmi Devi, seeing the multiplicity of creation, was astonished and came to the Lord of all. Bowing to the unmanifest, auspicious Vishnu, she began to say, 'O Lord! You are eternal and the pure soul. Many creatures have come into being in the world. How can I count these people?' Hearing this word of Mahalakshmi, that Brahman divided into two forms. From the first half, a red-limbed form, and from the latter half, a fair-limbed form. Both the red-limbed and the fair-limbed forms were four-armed. The red-limbed one, the lord of all the creative multitudes, became Ganesha; he is called Ishvara. The fair-complexioned, four-armed one who was born from the latter half is meditated upon by yogis; he is untainted. Once, Lord Shiva, the beloved of Parvati, worshipped Ganesha with effort for a thousand years. Then the Sharva-worshipping Lord Ganesha, being pleased, along with Parvati, asked Hara to ask for a boon. At this, Lord Shankara praised him with devotion in this manner: 'Salutations to Ganesha, the form of Vishnu, the supreme soul. To the four-armed, red-complexioned, fulfiller of yajnas. To the remover of obstacles, the sustainer of the world, the bestower of all bliss. To you, the lord of siddhis, salutations to the lord of treasures. Be pleased, O Lord of gods, become my dear son.' At this, Ganeshaji was born from the effulgent body of Parvatiji. Indra, along with all the devas, came to the peak of Kailasa for his auspicious darshan. A festival bringing all happiness was taking place there. At this time, the cruel-eyed son of the sun, Shani Deva, of the nature of dark time, came into the mandapa. By his mere sight, that child became headless. Then, in that Kailasa, the abode of the Guhyakas, a great cry of 'alas, alas' arose. That severed head, when the sun was in the sign of Libra, became situated in the lunar world and shines on the earth for twenty-seven days. The terrible Shani Deva, being condemned by all the gods, cut off the colored head of a one-tusked elephant and joined it to the shoulder of that child. And Brahma, upon being praised

by his mother, placed the head of a crab on the elephant, making it of the elephant species, and made the crab headless. Thus, the elephant-faced Ganesha, the very form of Ishvara, was born."
Sutaji said—"Hearing this from Brihaspati, Lord Ganesha produced a skandha from his mouth, and that same Ishvara-formed skandha was born in Kashi as the son of a Daivajna Dvija and became famous on the earth by the name Dhundhiraja. After composing the text of Phalita-jyotisha, the 'Jatakabharana', he came to Shankaracharya for the protection of the Veda. That pleased soul, becoming his disciple, became devoted to the service of his guru."

Chapter 13

The Character of Ravana and Hanumanji in the Story of the Origin of the Aghorapanthi Bhairava and Balasharma

Sutaji spoke—"O Shaunaka! Lord Kapali Shiva was born from his own part in Kashi in a non-womb form. Coming onto the earth from the Kapalamochanakunda, he became renowned in the form of a yati by the name Vedanidhi Bhairava and propagated the difficult Aghora path among his disciples. Then, coming to Shankaracharya, he became his disciple. He propagated the mantra-based Damara-tantra and revealed the path of utkilana (unsealing) for sealed mantras.
Brihaspati said—'O Deven-dra! Mandodari, the daughter of the demon Maya, was the sister of Mayi, the lord of Tripura. After the destruction of Tripura, that Devi Mandodari would continuously please the eternal Mahavishnu in secret. By having a devotional feeling towards Lord Vishnu, Mandodari attained an excellent yoga and merged into a cave of the formidable Vindhyadri. In her samadhi, the four yugas passed two hundred times. In the twelfth Satya Yuga of the Vaivasvata Manvantara, Pulastya, the son of Brahmaji, was born, from whom a son named Vishrava was born. For one hundred years, the sage Vishrava performed austerities and married Kaikasi, the daughter of the demon Sumali, and from her, two Rakshasa sons, Ravana

and Kumbhakarna, were born. Ravana was devoted to his mother, and his brother Kumbhakarna was devoted to his father. Desiring a boon, both of them performed severe austerities for a thousand years. Lord Parameshthi Pitamaha, being pleased, gave both of them a boon of being invincible by gods and danavas. Having received the boon, both of them, becoming enraged, fought with the excellent gods and seized the Pushpaka-yana. Defeated by both of them, the gods, leaving the pleasure-giving heaven, worshipped Lord Shiva, who was situated in Kailasa, for eleven years through earthen worship and, receiving a boon from him, they all became fearless.

Meanwhile, Lord Shankara also took an avatar from his own part in the form of Hanuman, from the womb of Anjana, the wife of Kesari, who was born from the body of the sage Gautama, and seeing the red sun rising in the sky and thinking it to be a fruit, he swallowed it. Seeing the darkness, Indra struck his chin (hanu) with his vajra. In the meantime, Ravana also, holding his tail, hung from it, yet he did not release the sun. A fistfight with Ravana continued for one year. In the end, the tired Ravana, frightened by the Rudra-formed Hanuman, fled here and there. At this time, the sage Vishrava came there and pleased Hanuman with Vedic hymns through the Para-vani. Being pleased, the Rudra-formed Hanuman released Ravana, who made the world weep. Then the powerful son of Kesari began to reside on the bank of Pampapur and, due to being situated in an immovable form, became famous by the name Sthanu. For slaying with his fists Ravana, who made the world weep and killed the gods, his name became Hanuman. Pleased with Hanumanji's penance, Lord Brahma said, 'O Rudra, treasure of penance! Listen to my words. In the first phase of the twenty-eighth Treta Yuga of the Vaivasvata Manvantara, Lord Rama himself will be incarnated. Attaining his devotion, you will become fulfilled.' O Deven-dra! Saying so, Brahmaji established him as the light-form of the moon of the month of Bhadrapada, and meanwhile, he had Maya's daughter Mandodari married to Ravana. That

Ravana became the Dikpala (guardian of the direction) of the Nairrita direction. Lord Hari, incarnating in the form of Rama, killed Ravana."
Sutaji spoke—"O Muni! Later, that same Hanuman, again assuming a human body, came to the earth in the Kadalivana and became famous by the name of Balasharma. He began to live at Manikarnika in the city of Kashi. Becoming a disciple of the yati Shankaracharya, he became devoted to the service of his guru and composed the Tantra-mantra-shastra."

Chapter 14

The Glory of Rudra, the Appearance of Ramanujacharya from the Part of Bhava

Devaguru Brihaspati said—"O Deven-dra! In the beginning of creation, a vast lotus emerged from the navel of the Virat Purusha, from which the lotus-seated Brahma was born. He had two arms, four faces, and two feet. He became worried, 'Who am I, from where have I come, and who is my creator?' As he was worrying thus, the deity residing in his heart said, 'Perform penance.' Hearing this, Brahmaji performed great penance. For a thousand years, the lotus-seated Brahma, in a state of samadhi, meditated on the four-armed, eternal Vishnu, who is attainable through yoga. At this time, Lord Vishnu, dark like a new cloud, four-armed, adorned with weapons and divine ornaments, appeared before Brahma in the form of a child. Awakening from samadhi, Brahma was astonished to see him. Lord Vishnu, smiling, said, 'Son! I am your father.' Brahma considered himself to be his father. Thus, a dispute began between the two. At that same time, the tamo-mayi Rudra appeared in the form of a Jyotirlinga. Brahma in the form of a swan and Hari in the form of a boar continued to go up and down respectively for one hundred years, but not finding its end, they, being unsuccessful, returned and praised Lord Shiva. Being pleased, Lord Bhava, after giving his darshan, went to Kailasa, and there, in samadhi, five divine yugas of the yogi Rudra passed. In the meantime, a terrible demon named Tarakasura performed penance for a thousand years and obtained a boon from Brahma that 'your

death will occur only from a son born of Bhava.' Having received the boon, Tarakasura conquered the gods and took the position of Mahendra. The distressed devas went to Kailasa and praised Rudra. Shiva said, 'Ask for a boon.' They, with bowed heads, said after saluting, 'O Lord! Lord Brahma has granted this boon to Taraka that a son born of Shiva-Shakti will kill you. Therefore, O Lord! Protect us and get married. In the Svayambhuva Manvantara, sixty daughters were born to Daksha Prajapati. Among them was a daughter named Sati. She performed your earthen worship for one year. You granted a boon to that Sati, and she became your beloved. Her father, Daksha, insulted you, and Sati dedicated the body born of Daksha in the yajna. The divine effulgence of that Sati entered the Himalayas. Now, leaving her body, she has been born as the daughter of Himalaya and Mena in the form of Parvati. That Gauri, upon being born, became nine years old. To obtain you, she performed penance, living in water for one hundred years, enduring the five fires for one hundred years, consuming only air for one hundred years, and without breath for one hundred years, in the sky-mandala, moon-mandala, etc. Therefore, O Lord! Now you should marry Shiva-Parvati.' Shiva said, 'O Devas! Your proposal seems improper because the ten Rudras born from the Jyoti, who are my elders, are still unmarried. I am the youngest Rudra named Bhava; how can I marry before their marriage? The second point is that she is the supreme Amba herself in unmanifest form; the entire movable and immovable universe is pervaded by her. O Lord of Yogis! How can I marry the mother-formed Goddess? Therefore, for your welfare, I give you my power; she will fulfill your desire.' Then Lord Shankara, dedicating his power to Agni, again became absorbed in samadhi. Indra and the other devas, along with Agni, came to Satyaloka and informed Brahma of the entire account. Then, by the joint efforts of the gods and the penance of Girija, Lord Shankara was pleased. He granted Parvati the boon of accepting her hand in marriage. At this, Goddess Parvati, bowing, said, 'Deva! I act only according to the command of my parents; therefore, their permission is required for the marriage.' Lord Shankara, summoning the Saptarishis, sent a

message to Himavan with everyone's consent, and the marriage was also duly performed. To serve the wedding guests in that marriage, Parvati, by her ascetic accomplishment, created Riddhi-Siddhi and, by serving and honoring them according to the rites, satisfied everyone. Seeing this, Brahma and the other devas were astonished and praised her in many ways and also prayed for protection from the demons. Goddess Parvati, being pleased, granted them the gift of fearlessness. After the marriage, Lord Shiva, along with Parvati, came to Kailasa and remained immersed in bliss for a thousand years. Seeing the audacity of Kama-Pradyumna, Lord Shankara burnt him to ashes and made him formless. At the prayer of his wife, Rati, the Lord said, 'You will reside in the hearts of creatures. This is the Svarochisha Manvantara. In the twenty-eighth Dvapara of the Vaivasvata Manvantara, you will obtain Pradyumna, the son of Lord Sri Krishna, as your husband.' Saying this, Lord Shankara vanished." (Later, Kumaraswami Skanda was born, who, by killing Tarakasura, pacified and pleased the gods and stabilized heaven along with the entire world.)

Sutaji said—"O Muni! The Devaguru Brihaspati, hearing this, Lord Bhava produced his own excellent part from his mouth and took birth as the son of Acharyasharma on the bank of the Godavari. He became renowned by the name of Acharya Ramanuja and was the younger brother of Ramasharma."

Chapter 15

The Origin of Kubera and Others from the Part of the Vasu Deities, the Brief Story of the Ramayana, and the Account of the Devotee Trilochan

Sutaji spoke—"O best of the Bhrigus, Shaunaka! Brihaspati, the glory of the Vasu deities which he told to the king of the gods, Indra, I narrate that, please listen. In the first Satya Yuga of the Vaivasvata Manvantara, the sage Vishrava's wife was named Ilvala. That chaste woman would worship Shiva through earthen worship. At this time, a Dvija named Yakshasharma, born in the Dikshita lineage, was devoted to the worship of a Yakshini. That deceitful one, due to maintaining an illicit relationship with his friend's daughter-in-

law, was afflicted with leprosy. The Yakshini Devi, who was fond of mantras, abandoning that leprous Dvija, went to the abode of Shiva in Kailasa. The hungry Yakshasharma, on the excellent day of Shivaratri, was satisfied by the darshan, worship, and instruction of Shiva. In the morning, that Dvija took his meal, and that leper died in that very Shiva temple. By the power of that merit, he became a king in the Karnataka country. Famous by the name Rajaraja, he became a Mandalika king. That mighty king had the auspicious act of Shiva-worship performed daily by Brahmins and ruled the earth for one hundred years. The king, giving the authority of the kingdom to his excellent son, came to Kashi and pleased Lord Shiva. After three years had passed, Mahadeva appeared from the Jyotirlinga. That Shiva became famous by the name of Rajarajeshvara. That king, purified by Lord Shiva, gave up his life and, coming into the womb of Ilvala, was born as a son in the terrible darkness of night at an inauspicious time. Therefore, he became famous by the name Kubera. He was endowed with auspicious signs. That child pleased Parameshthi (Brahma) through penance. Lord Brahma constructed a beautiful, golden city of Lanka and gave it to him. Kubera became famous as the Yaksharat, the lord of three crore Yakshas. The Kinnaras, of various forms, lived under his command. The lord of the Guhyakas was Lord Kubera himself. When Ravana came to know that Lanka had been the city of the Rakshasas from the beginning and that Kubera had forcibly taken possession of it and settled his servant Yakshas there, he killed them and drove them away from there and, making it his own capital, became the king there. Distressed by this, Kubera took refuge in Shankara, the destroyer of sorrow. Lord Hara formed a beautiful friendship with Kubera, and Vishvakarma created the city of Alaka. Kubera, the bestower of auspiciousness to the good, joyfully received it.

Hearing this, the king of Rakshasas, Ravana, who made the world weep, came to the Kailasa mountain and began to perform the penance of Lord Shankara. Then the deity of ego, Lord Rudra, being pleased, just as he was the friend of Kubera, so he also became the friend of Ravana and gave him

the boon of creating crores of heads from each head. By the grace of the God of gods, his body became like a diamond. Thus, that Ravana, due to the boon, became terribly powerful and arrogant. The entire world was afflicted with sorrow by that Rakshasa. Due to the absence of yajna, all the gods and creatures began to starve. With Brahma at their head, all the distressed devas, going to the ocean of milk, gathered and pleased the Parameshvara with hymns of praise. Then the saguna-nirguna Hari, being pleased, said to the gods, 'O Devas! By my command, taking refuge in the eternal Vishnumaya, pray for the welfare of the world.' Hearing this, the gods pleased the primordial Prakriti with hymns of praise. The Brahma-jyotirmayi Shiva-devi, being pleased, divided her body into two forms and came to the earth in the forms of Sita-Rama. The primordial Prakriti, Sita, became the bestower of auspiciousness. That Sita, the cause of the universe, was born from the earth; though not born of a womb, she is the mother of all. The fruit of one utterance of Sita's name should be known to be equal to the chanting of a thousand 'Rama' names. The supreme Lord Rama killed Ravana and other Rakshasas and, after establishing his sacred fame in the world, dedicated the Pushpaka Vimana to Kubera. After ruling for eleven thousand years, he went to his supreme abode."

Sutaji said—"O Shaunaka! Hearing this, the first Vasu deity, Kubera, from his part, was born on earth as the son of the Vaishya Dharadatta in Mathura, by the name of Trilochan. After joyfully spending all his wealth on pilgrimages, he came to the city of Kashi and, bowing to the Vaishnava Ramananda, became his disciple. By the command of his guru, he returned to his home and, being devoted to Rama-bhakti, became engrossed in the service of saints. Lord Rama, in his house, remained for thirteen months in the form of a servant who bestows all desired fruits. He would provide gems, jewels, various clothes, and various dishes in his house, which the devotee Trilochan himself would also provide to Brahmins, Vaishnavas, and yatis, all desired things. Lord Sri Rama said to Trilochan, 'Son! I am Rama, not a servant. Pleased with your devotion, I have resided in your house in the form

of a servant. O Vaishya! From today, I will reside in your heart.' Saying this, he vanished. Hearing this, that Vaishya was very pleased. He renounced his wife, son, and everything, and with supreme detachment, being devoted to the meditation of Sri Rama, began to reside on the bank of the Saryu."

Chapter 16

The Character of Ramanandaji's disciple Namdev, the devotees Rankana (Ranka) and Yankana (Banka), the glory of the god Varuna and Paramba

Devaguru Brihaspati said—"O Deven-dra! He who transports water from one place to another in the world is called Apava. His other name is Varuna. He is the lord of the waters and the oceans. To bind the demons, Brahma granted him the pasha (noose). Upon receiving the pasha, the great soul Varuna's name became Pashi. That Varuna was formerly a Brahmin, a worshipper of Shakti, and his name was Apava. He was a dear devotee of Bhadrakali, ever devoted to her worship. He would make garlands of various red flowers and, combining them with red sandalwood, would offer them to Bhadrakali with mantras. Engrossed in the chanting of the Navarna mantra, he would worship the eternal Mahalakshmi Bhadrakali with incense, lamps, naivedya, betel leaves, seasonal fruits, etc. He would also perform homa with sesame seeds and sugar mixed with honey. He remained engaged in worship for three years, reciting the Madhyama-Charitra of the Durga Saptashati and being devoted to the chanting of the Navarna mantra. Thereafter, the all-auspicious Goddess Devi was pleased and said, 'O best of Dvijas! Ask for a boon.' Hearing this dear word of the Goddess, the humble-minded Dvija Apava offered her a full prostration and praised that eternal Goddess Bhadrakali in many ways. Then the Goddess Bhadrakali, being pleased, said to Apava, 'O Dvija! Upon the arrival of the deluge and the destruction of the movable and immovable, you will be happy by my grace.' Saying this, that Goddess vanished, and that Brahmin became specially revered in the form of the god Varuna."

Sutaji spoke—"O Muni! Hearing these words of the Devaguru, the second Vasu, Lord Varuna, produced an effulgence from his mouth on the earth. That effulgence was born in the house of Dharmabhakta in Dehli (Delhi). His widowed daughter conceived that effulgence of Hari. Knowing this, Dharmabhakta was extremely pleased with the birth of the son. His name became Namdev. He was devoted to Samkhya-yoga. Knowing and seeing that the entire movable and immovable universe is pervaded by Vishnu, he came to the Hari-priya Ramananda in Kashi and, accepting his discipleship, resided there. At that time, the Mleccha-pati Sikandar ruled in Dehli. He summoned Namdev and, after thoroughly testing him, was pleased and gave him fifty lakh mudras. Namdev, with that wealth, had an excellent, brilliant, stone-built ghat constructed in Kashi and, by his yogic power, he revived ten dead Brahmins, five kings, five Vaishyas, and one hundred cows."

Devaguru Brihaspati said—"O Deven-dra! In former times, there was a Brahmin named Vishvanara. He had no son. To obtain a son, he pleased Brahma through worship. In just one year, Lord Parameshthi Pitamaha was satisfied and asked him to ask for a boon. At this, he said, 'O Lord! Salutations to you. May he who is beyond even Prakriti (nature) be my son.' Hearing this, the astonished Brahma said to that Brahmin, 'O Brahmin! He is the eternal, sanatana Purusha; how can he be your son? Therefore, O sage Vishvanara! By my boon, Maya-bhuta Hari Janardana himself will come as your son.' Saying this, Brahma vanished, and a son named Pavaka was born to Vishvanara. That Pavaka became the lord of the eight Vasus and was famous by the name of Vaishvanara, and he became the husband of Svahadevi. This Vaishvanara was Anala in a previous kalpa and was a wise Brahmin of Nishadha."

Sutaji spoke—"O Muni! Hearing these words of Brihaspati, Lord Pavaka produced his own part from his mouth. That same Pavakansha Vasu was born as the son of Lakshmidatta and became famous by the name Rankana (Ranka). He was born in a Vaishya family in the city of Kanchanpur. His chaste wife was Yankana (Banka). Both of them, after spending all their

wealth on religious works, would sustain their lives with the Lord's prasad, from the money earned by selling wood. The guru of the great soul Rankana was Ramananda."

Chapter 17

The Story of the Previous Births of Sant Kabir, the devotee Narsi Mehta, Pipa, Nanak, and Sadhu Nityanandaji

Devaguru Brihaspati spoke—"O Deven-dra! In former times, the sons of Diti, Hiranyakashipu and Hiranyaksha, were slain by Lord Vishnu, who had assumed the forms of Nrisimha and Varaha, respectively. Distressed, Diti worshipped Maharishi Kashyapa. After twelve years, Kashyapaji said to her, 'O beautiful one! Ask for a boon.' The delighted Diti said, 'O Lord! My co-wife Aditi is endowed with twelve sons. I had only two sons. They too have been destroyed by the god-protector Vishnu. For this reason, I am very sad. Therefore, grant me a son who will be the destroyer of the twelve Adityas.' Hearing this terrible speech, Kashyapa said, 'Brahma has created two paths in the world—the path of dharma and the path of adharma, which have also been called the higher path and the lower path. Men who take the side of dharma are dear to Brahma, and those who take the side of adharma are the enemies of that wise one. Therefore, due to being partisans of adharma, your sons met their death. Therefore, O lover of dharma, purify your thoughts. You will have a mighty, long-lived, and intelligent son.' Hearing this, Diti-devi, having conceived an excellent fetus by Kashyapa, began to live her life observing vows and rituals. Due to her conceiving the fetus, the frightened king of the gods, Indra, by the command of the Devaguru, engaged himself in the service of Diti's vow. After seven months of the pregnancy had passed, that Diti-devi, deluded by the maya of Shakra, fell asleep in her house in an impure state. At that same time, Lord Mahendra, taking a thumb-sized form along with his vajra, entered Diti's womb and first made seven pieces of that fetus, and then seven pieces of each one. Seeing them humbled, Mahendra, along with them, came out of the womb and bowed to Diti. Diti, being

pleased, gave those gods to Mahendra. Thus, those forty-nine Marudganas became the servants of Shakra. Those Maruts, in a previous existence, were a Veda-knowing Brahmin, world-renowned by the name of Anila. That Vipra had pleased Pavaka with hymns of praise. He would cut off his own head and offer it to the fire, and his head would be generated again. Being worshipped in this manner, Dhananjayadeva was pleased and said that you will become the forty-nine Marudganas, and then I, becoming your friend, will fulfill your desire. Just as Lord Kubera is dear to the twenty-six Varunadevas, in the same way, I will be your friend, you of forty-nine forms. Thus, in the womb of Diti, he was born by the name of Vayu, as a dear friend of Pavaka."

Sutaji said—"O Muni! After hearing this much of the story from the Devaguru Brihaspati, that same Vayu was born in the house of the Vaishya-jati Dhanyapala, during the Mula-gandanta. The father and mother abandoned him in the Vindhya forest of Kashi. There, a childless weaver named Alika came and, taking that child, came to his house. That beautiful-faced child became famous by the name 'Kabir'. That child, who drank cow's milk, at the age of seven, accepted Ramananda as his guru and became devoted to the meditation of Lord Sri Rama. He would prepare food with his own hands and offer it to Lord Vishnu. To please him, the Lord himself began to fulfill his wishes in person."

Devaguru Brihaspati spoke—"O Deven-dra! In former times, there was a Kshatriya king named Uttanapada. His son was renowned by the name of Dhruva. Abandoned by his parents, that five-year-old boy, on the advice of Devarishi Naradaji, came to the Govardhana mountain and, taking a great vow, meditated on the Lord for six months. Lord Vishnu, being pleased, gave him a celestial place in the sky-mandala. This Dhruva, in a previous existence, was a Brahmin named Madhava; for sixty years, he had bathed in the holy places in the morning. By the merit and power of visiting the holy places, he became a dear recipient of Lord Madhava's grace. That Madhava, by the fruit of his devotion and penance to the Lord, was born from the womb

of Suniti in the form of Dhruva in the next birth. After ruling for thirty-six years, Dhruva became situated in the celestial sphere."

Sutaji said—"O Muni! Hearing the words of Brihaspati, the fifth Vasu, that Dhruva, was born from his part in the province of Gujarat in the form of the devotee Narashri (Narsi Mehta). By the grace of Lord Shankara, he had the darshan of the Lord's divine Rasa-lilas in Vrindavan. At the time of his granddaughter's wedding, the Lord Sri Krishna, who is affectionate to his devotees, came with the Yadavas and fulfilled his wishes. The supreme Vaishnava, the king of devotees, Narashri, coming to the city of Kashi, became a disciple of Ramananda."

Brihaspati spoke—"O Deven-dra! Once upon a time, on the bank of the Ganga, Lord Atri, along with his chaste wife Anasuya, came and became absorbed in meditative samadhi. There, Brahma, Vishnu, and Mahesh came and said, 'Ask for a boon.' Atri Muni was absorbed in the meditation of the Paramatman, so he said nothing. The three of them, understanding his sentiment, went to his wife, Anasuya-devi. The chaste woman, understanding the improper sentiment of the gods, cursed them to be born as her sons. As a result, in the form of Atri's sons, Brahma became Chandra, Shankara became Durvasa, and Vishnu became Dattatreya, in the form of children. Later, they respectively became—that is, Chandra became the sixth Vasu named Soma, the Rudra-part Durvasa became the seventh Vasu named Pratyusha, and the Vishnu-part Dattatreya became the eighth Vasu named Prabhasa."

Sutaji said—"O Muni! Hearing this from Brihaspati, the three Vasus, to purify Kali, were incarnated on the earth from their parts. The sixth Vasu, that is, Lord Atriputra Soma, was born as a son named Pipa in the house of King Sudeva, in a Vaishya dynasty in the south. Just as the king had ruled in that city, so did he rule, and becoming a disciple of Ramananda, he came to Dvaraka. Having received the golden seal of Hari, which destroys the essence of ghosts, from Lord Krishna, he gave it to the Vaishnavas. The seventh Vasu from the part of Atriputra Rudra, that is, Pratyusha, was born as the son of Margapala in the Vaishya caste in the Panchala country and became famous

by the name of Nanak. Coming to Ramananda, Nanak became his disciple. He subdued the Mlecchas and showed them the subtle path. The eighth Vasu, Prabhasa, was born in the Brahmin caste in Shantipura. He became famous by the name of Nityananda, the son of Shukladatta. O Shaunaka! Thus I have told you the glory of the Vasu deities."

Chapter 18

The Story of the Origin of Sadhana (Sadan Kasai) and Raidas from the part of the Ashvini Kumaras

Sutaji spoke—"O Muni! The Devaguru Brihaspati, in Prayag, narrated the glory of the twelve Adityas, the Rudras, and the eight Vasu deities to the assembled Mahendra and other gods, and then, looking towards the Ashvini Kumaras, he described their tale in this manner.

Lord Vivasvan had three children from Sanjna: the divinely brilliant Vaivasvata Manu, Yama, and Yamuna. Sanjna, knowing her husband to be of fiery form, created her own shadow, and went to perform austerities. Savarni Manu, Shani, and Tapati were born from the shadow. Lord Surya, seeing the unequal behavior of the shadow towards the children, and considering her to be an illusory woman, became angry and consumed her with fire. Vivasvan, understanding her to be angry, Savarni Manu and Shani became enraged with Surya and began to fight. At that time, they began to be consumed by the fire of the Sun. Then both of them, coming to the Himalaya mountain, began to perform supreme penance. After three years of penance, the affectionate Mahakali, being pleased, gave them a boon. Having received the boon, both of them again came to fight with Lord Surya. The powerful Surya, frightened by them, went away from there. In the beautiful Kurukhanda, his beloved Sanjna, having assumed the form of a mare (ashva), was engaged in penance to obtain Surya. Lord Surya, searching for her, reached there. Seeing Sanjna in the form of an Ashvini, he himself also took the form of a horse. For five years, Surya, in the form of a horse, remained with the mare (Sanjna). Thereafter, from the mare, two valiant and divine-formed sons (the Ashvini

Kumaras) were born. They, seeing their father's sorrow, became situated in the solar orb. The mare's sons, the Ashvini Kumaras, after conquering Savarni and Shani and binding them, brought them to their father. Lord Surya, seeing the shackled enemies arrive, struck them with an iron rod, due to which they became lame. Lord Surya, with pleasure, said to the mare's sons, the Ashvini Kumaras, 'Just as Jiva and Isha, and Nara and Narayana, though having two names, are one and are mutual friends, in the same way, you will be famous by the single name Nasatya. The power of Soma, Idadevi, will be your elder wife, and the power of Surya, Pingala, will be your younger wife. Of you two, one will be the husband of Ida, and the other will be the husband of Pingala. If the cruel gaze of Shanaishchara falls on the twelfth house from a person's rashi, then for its pacification, the worship of the husband of Ida will be beneficial. And Savarni, situated in the second house from the rashi, will be भ्रमकारक (causing delusion); for this, the worship of the husband of Pingala will be peace-giving. The goddess Tapanti (Tapati), situated in the birth-rashi, will be heat-causing; then Ida and Pingala will be peace-giving.' Hearing these words, the Ashvini Kumaras became the physicians of the gods. Savarni and Shani, from other parts, became Rahu and Ketu. Surya had fled from them in fear; even now, they afflict him in the form of eclipses. Therefore, for the removal and pacification of all these, the Ashvini Kumaras had appeared. By the worship of the Ashvini Kumaras, their pacification occurs."

Sutaji spoke—"O Shaunaka! The excellent gods, the Ashvini Kumaras, hearing this story from the Devaguru Brihaspati, were pleased and were born from their parts on the earth in the shudra-yoni. Idapati was born in the house of a Chandala who slays goats. He became renowned by the name of Sadhana (Sadan Kasai) and was devoted to his father and mother. He used to sell meat, weighing it with a Shaligrama-shila. Then, coming near Kabir, he became his disciple and began to reside there. In a previous birth, that Sadhana was a Brahmin named Satyanidhi, but he had shown a frightened cow to a Chandala. As a result, in the king's court, Sadhana's hands were cut off.

Pingalapati was born in the house of a shoemaker. He became famous by the name of Raidas, the son of Manadasa. He went to the city of Kashi and, after conquering the Sri-Rama-devout Kabir in debate, came to Shankaracharya and, being defeated by him, Raidas came to Ramananda and accepted his discipleship."

Chapter 19

The Character of the Yajnansha Chaitanya Mahaprabhu and the Influence of His Devotion on Other Acharyas

Sutaji said—"O Muni! Thus, the Devaguru Brihaspati, after narrating the excellent glory of the gods, produced his own part from his mouth and appeared in the brahma-yoni. In the city of Ishtika, he was born as the son of Gurudatta; his name was Ropana. He was a guide on the path of Brahma. He propagated among the people the wearing of a mala strung with thread, applying a tilak made of water, and chanting the mantra of Vasudeva. He came to Krishna Chaitanya and, by his command, taking his blanket, came to his own city and became engrossed in the meditation of Krishna.

O Muni! Now listen to the character of Lord Vishnu, by hearing which there is no fear even in the dire Kali Yuga. When the Yajnansha Krishna Chaitanya reached the age of five, in those days, the great soul Ishvarapuri had a special influence in the province of Bengal. He had obtained special siddhi through the worship of Sharada, due to which arrogance had entered his mind. Once, while wandering, he came to Shantipura and, on the bank of the Ganga, composing a beautiful and divine hymn, began to recite it. At that same time, Chaitanya Mahaprabhu came by that way and, while praising, said to the great soul Ishvarapuri, 'O great soul! Your composition seems to have some flaws.' Hearing this, that scholar Ishvarapuri was astonished. The all-auspicious Sharada, seeing her kinsman Ishvarapuri embarrassed, smilingly said, 'This is the Yajnansha Hari, Krishna Chaitanya, himself.' Hearing this, Ishvarapuri, becoming his disciple, became a worshipper of the Krishna-

mantra. He became the best among the Vaishnavas and a servant of Krishna Chaitanya.

O Muni! There was a Shiva-worshipping Brahmin named Shridhara. The king of the city of Pattana heard the story of the Srimad Bhagavata Saptaha from him and gave him much wealth. Shridhara, taking the wealth, left the king's place and came to his in-laws' house. After residing there for one month, he set off for his home again with his wife. Along with them, seven thieves, taking an oath on Lord Rama for the sake of friendship (but with evil intentions), began to walk. Those thieves, upon finding a forest on the way, killed Shridhara at its farthest end and, taking his wife and the bullock cart along with the wealth, began to flee. His wife repeatedly looked back. The thieves said, 'What are you looking at over there now? Your husband is dead.' At this, the Vipra's wife said, 'I am looking at that Lord Rama, on whom you had taken an oath.' At this, Lord Sri Rama, the embodiment of Satchidananda, appeared and killed those seven thieves, and reviving that Brahmin, sent him to Vrindavan. From that day, the Brahmin Shridhara became a Vaishnava. In the seventh year of the Yajnansha Sri Krishna Chaitanya, he went to Chaitanyadeva in Shantipuri, attained the knowledge of Brahma, and became his disciple. He then wrote a commentary on the Srimad Bhagavatam.

Sutaji said again—"O Shaunaka! In Kashi, there lived a learned Brahmin named Ramasharma, who was devoted to the worship of Shankara. At the time of Shivaratri, in the place of Avimukteshvara, staying awake alone, he meditated and chanted the Shiva-panchakshara mantra. Lord Shankara, the benefactor of the world, being pleased, asked that best of Dvijas to ask for a boon. Ramasharma, bowing to Lord Shiva, said, 'O Lord! May that deity, in whose meditation you remain in samadhi, reside in my heart.' Upon this being said, Lord Maheshvara, smiling, said, 'I always meditate upon and worship Lord Rama-Lakshmana and Balabhadraji. Attaining them, you too will be happy.' Saying this, Lord Shiva vanished. Thereafter, Ramasharma became a worshipper of Lord Rama, and when Krishna Chaitanya became

twelve years old, he came to him, became his disciple, and became his worshipper. By the command of Krishna Chaitanya, he composed the *Adhyatma Ramayana*.

O Muni! Jivananda, along with Rupananda, hearing the character of Chaitanya Mahaprabhu, came to Shantipura. Both of them bowed to the sixteen-year-old Krishna Chaitanya and accepted his discipleship. Jivananda (Jiva Goswami) composed the *Shatsandarbha* grantha. Due to their great devotion to the path of bhakti, both of them became revered by all. By his command, worshipping Krishna Chaitanya, they resided there. The great sage Rupananda (Rupa Goswami), obeying the command of his guru, Chaitanya Mahaprabhu, composed the *Krishnakhanda*, a part of the Puranas, in ten thousand shlokas. Devoted to the service of his guru and as a worshipper of Radha-Krishna, he too resided there.

Some time later, Vishnuswami also came to the beautiful Shantipura. Bowing to the nineteen-year-old Krishna Chaitanya, that Brahmin said, 'In this universe, which deity is worthy of worship by all the gods?' Hearing this, the Mahaprabhu said, 'The Mahadeva who bestows grace upon his devotees is worthy of worship by all. Vishnu, Rudra, Brahma, and other gods also always worship him. The Vaishnavas who are devoted to the worship of Shankara attain the supreme Vaishnavi bhakti by the grace of Shiva. The Vaishnava who does not worship the world-benefactor Shankara is not a true Vaishnava.' Hearing this, Vishnuswami also, attracted by his virtues, became his disciple and, while worshipping with the Krishna-mantra, became devoted to the worship of Shiva, and by his command, he described the *Vaishnavi Samhita*.

Sutaji said again—"O Muni! The Krishna-devout Madhvacharya also, knowing the special qualities of the Mahaprabhu, came to the beautiful Shantipura and, bowing to him, became his disciple and became devoted to his worship."

Chapter 20

Chaitanya Mahaprabhu's Journey to Jagannath Puri with his Devotees and his Conversation with the Lord Himself

Sutaji spoke—"O Shaunaka! The pure-souled Bhattoji Dikshita, devoted to Shiva-bhakti, came to Sri Mahaprabhu Krishna Chaitanya, bowed to him, and accepted his discipleship. And he explained the procedural interpretation of the third limb of the Veda, grammar, which had been composed by Panini. And then, by his command, after composing the *Siddhanta Kaumudi*, he resided there. The learned Varahamihira, devoted to the Sun, at the age of twenty-two of Mahaprabhu Chaitanya, came near him and became his disciple. By his command, he composed many astrological texts. The Shiva-devout author of the Chhanda-shastra, Vanibhushana, at the age of twenty-three of Krishna Chaitanya, came and, becoming his disciple, resided there and composed the Chhanda-shastra in his own name. And he lived a blissful life, chanting the names of the supreme Radha-Krishna.

Sutaji spoke again—"O Muni! There was a Brahmin named Dhanvantari, devoted to Brahma-bhakti. He came to Krishna Chaitanya, accepted his discipleship, and residing there, he composed the Vedanga in the form of the Kalpa-veda. Besides Sushruta, he had many other disciples. Similarly, a Brahmin named Jayadeva, a follower of the Buddhist path, came near the twenty-five-year-old Krishna Chaitanya. Krishna Chaitanya said to him, 'Your supreme worshipful guru is Jagannatha, a resident of the Udra country (Orissa). Therefore, I too must go there with my disciples.' Hearing this, the devotees of Krishna Chaitanya, summoning their respective disciples, journeyed towards the Jagannatha kshetra (Orissa), following him. The treasures and all the siddhis also appeared for their service. Ten thousand Vaishnavas, along with Shaivas and Shaktas, placing Mahaprabhu Krishna Chaitanya at their head, set out towards Jagannath Puri. Seeing their arrival, Lord Jagannatha, in the guise of a sage, assumed the form of a Brahmin and came to where Mahaprabhu and the others were. Krishna Chaitanya, seeing him, bowed and said, 'In this terrible Kali Yuga, which doctrine do you consider proper? Please graciously tell me. I wish to hear it in its essence.'

Hearing this, Lord Jagannatha himself, for the welfare of the world, spoke in this manner: 'The Mlecchas, born in the Misra country ruled by Kashyapa, have become refined and have attained the Brahmin varna. They, wearing the shikha and sutra, have studied the excellent Veda and have worshipped the God of gods, Shachipati, through yajnas. Distressed by this, Lord Indra came to my refuge in Shvetadvipa and, for the welfare of the gods, awakened me through praise. Then I granted a boon to incarnate in the Kali Yuga for the welfare of the world and also told Indra and others to incarnate on earth in the form of the twelve Adityas. I have incarnated on the shore of the Sindhu for the welfare of the world in the form of wood and stone. I will be consecrated in a temple built by a king named Indradyumna, who has come from Svargaloka. Mahaprabhu Chaitanya will explain the glory of the prasad here. This place is the bestower of all desired fruits and is liberation-giving. Here, the glory of bhakti is greater. The distinction between varnas is not seen in the flow of bhakti. Up to one yojana, there is no rule for any vrat, etc., here. I am the destroyer of all sins, and in the Kali age, a person will become pure by having my darshan.'"

Chapter 21

The Origin of the Ten Sons of the Sage Kanva—Upadhyaya, Dikshit, and Pathak, etc., and the Expansion of the Vaishnava Dharma with Purity by Chaitanya Mahaprabhu and Other Acharyas

Sutaji said—"O Deven-dra! Hearing these words of Lord Jagannatha, Krishna Chaitanya also said with pleasure, 'O Lord! For the welfare of the creatures, please speak this katha in some more detail.' Jagannathaji spoke—'O great soul! In ancient times, the son of Maharishi Kashyapa, Kanva, had a wife named Aryavati, a daughter of the gods. By the command of Indra, both of them went to the bank of the Kurukshetra-flowing Saraswati river, and Kanva began to praise the Goddess Saraswati with suktas composed of the four Vedas. After one year had passed, that goddess was pleased, came there, and gave them a boon for the prosperity of the Aryas. By the power of

the boon, ten sons with Aryan intellect were born to Kanva: Upadhyaya, Dikshita, Pathaka, Shukla, Mishra, Agnihotri, Dvivedi, Trivedi, Pandya, and Chaturvedi. Their qualities were as their names. They, with bowed heads, pleased the Goddess Saraswati. To them, who were twelve years old, the affectionate Sharada Devi gave her own daughters in marriage. They were called Upadhyayi, Dikshita, Pathaki, Shuklika, Mishrani, Agnihotrini, Dvivedini, Trivedini, Pandyayani, and Chaturvedini, respectively. Then, to those daughters also, sixteen sons each were born from their respective husbands. They all became the progenitors of gotras. Their names are as follows: Kashyapa, Bharadvaja, Vishvamitra, Gotama, Jamadagni, Vashishtha, Vatsa, Gautama, Parashara, Garga, Atri, Bhrigu, Angira, Shringi, Katyayana, and Yajnavalkya. Sixteen sons are known by these names.

By the command of Saraswati, Maharishi Kanva came to the country of Misra and, after teaching Sanskrit to ten thousand Mlecchas, brought them under his control and himself came to the excellent Brahmavarta. Those people pleased the Goddess Saraswati with penance. After five years, Goddess Saraswati appeared and made those Mlecchas, along with their wives, of the Shudra varna. All of them became artisans and were endowed with many sons. Among them were two thousand Vaishyas. Among them was a servant of Kashyapa named Acharya Prithu. He pleased the great sage for twelve years through penance. Maharishi Kanva, being pleased, by the boon of the gods, made them Kshatriya kings and gave them Rajaputrapura. His wife, named Rajanya, gave birth to a son named Magadha. Kanva gave him the Magadha country in the eastern direction. Thereafter, Kashyapaputra Kashyapa went to heaven. After he had gone to heaven, those Mlecchas of the Shudra varna worshipped the God of gods, Shachipati Indra, through yajnas. Distressed by this, Indra, with his kinsman, was again born on earth in the brahma-yoni from his own part. There was a Vipra named Jina, and his wife's name was Jayani. Both of them were born in the Kikata country to Aditi from Kashyapa. By them, for the welfare of the world, the Adityas were born. On the bank of the Karmanasha river, there is a city named Bodhgaya.

There, endowed with the Bauddha-shastra, they held a scriptural debate and, taking the Veda from the Shudras, they went to the city of Vishala (Badarikshetra) and, awakening the sages who were in samadhi there, gave them the Veda. From then on, all the devas, leaving the earth, went to heaven. The Mlecchas became Buddhists, and all the rest became devoted to the Veda. By the grace of Saraswati, the number of those Aryas grew greatly. They offered havya and kavya to the gods and ancestors. In this way, all the people began to satisfy the gods through deva-worship. When twenty-seven hundred years of the Kali Yuga had passed, a great asura named Maya, sent by Bali, came to the earth. He, the promoter of many illusions, became famous by the name of Shakyasimha Guru and, by the name of Gautamacharya, became the augmenter of the demon-party. He established illusory devices at all the holy places. Whoever went under them would become a Buddhist. As a result, Buddhists spread everywhere. Nearly ten crore Aryas became followers of the Buddhist dharma. The remaining five lakh went to the mountain peaks. The kings born in the Agnivansha, by the power of the four Vedas, defeated the Buddhists and, after refining the Aryas, established them in the south of the Vindhya mountain. And in the sacred land of Aryavarta, north of the Vindhya, five lakh people were situated.

Sutaji said again—"O Shaunaka! Chaitanya Mahaprabhu, hearing the words of Lord Jagannatha, became his disciple and became devoted to the Vedic path. He, finding Swami Nityananda, the son of Shukladatta, was extremely pleased. He too, bowing to the feet of Jagannatha, became his disciple. Ushapati Lord Aniruddha, being pleased, consecrated both of them and established them in the Mahattattva. From that day, their rank on the earth became 'Mahattva'. The two guru-brothers (Mahaprabhu and Nityananda), being pleased, said to their disciples, 'Whoever has the darshan of Lord Jagannathaji Ushapati Padmanabha here in Jagannathaji will attain heaven. Whoever respectfully accepts the prasad here will be a Veda-knowing and wealthy Dvija for a crore births. He who, after having the darshan of Krishna near the Markandeya-vata, bathes in the great Indradyumna-sara, is not

reborn. He who listens to this katha with faith and devotion will also obtain the fruit of going to Jagannath Puri.' Thus, Chaitanya Mahaprabhu explained the glory of Lord Jagannatha. Lord Jagannatha also said, 'The words of the Yajnansha-Mahaprabhu are correct,' and he vanished right there.

In the meantime, Kali prayed to Bali. Then the distressed Bali, summoning the demon Maya, said, 'O Lord of demons! The Mleccha-pati named Sukandara is always ready for our advancement. According to my command, you should help him.' Hearing the words of Bali, that danava Maya, an expert in the science of astrology, came to the land of karma with one hundred demons and taught the wicked Mleccha caste the science of geometry with jyotirganita, in twenty-one chapters. Then, becoming experts in the science of astrology, those Mlecchas constructed devices in the seven cities. By the power of those devices, the people who were there all attained the state of Mlecchas. Seeing this example, all the Aryas became very sad. A great clamor and cry of 'alas, alas' arose everywhere. Hearing that sorrowful cry, all the Vaishnava servants of Krishna Chaitanya, taking the divine mantra of their guru, went towards different cities and other places to render the Mlecchas powerless. Ramananda, with his disciples, came to Ayodhya and, after reversing the Mleccha-yantra, made everyone there a Vaishnava. On their foreheads, a Sri-chihna like a trident was made, which was of white and red color. A Tulsi-mala was on their necks, and their tongues became filled with Rama. Thus, all those Mlecchas, by the power of Ramananda, became Vaishnavas. They were called Samyogi Vaishnavas. The remaining Aryas became situated in Ayodhya in the form of the main Vaishnavas. The wise Nimbaditya, with his disciples, went to the city of Kanchikapuri. There he saw the Mleccha-yantra situated on the main road. Reversing the mantra of his guru, he began to live there, due to which the Mleccha-yantra became powerless. They were adorned with a vertical line on their foreheads like a bamboo leaf, a mala around their necks, and the mantra of Gopivallabha in their mouths. All the Mlecchas present with them became Vaishnavas, and they were called Samyogi Vaishnavas; all the remaining Aryas became

followers of the Vaishnava path. Vishnuswami, with his attendants, went to Haridwar. There he reversed the great yantra of the Mlecchas who were situated there, and all those who came in his service became Vaishnavas. They began to live, adorned with an urdhvapundra on their foreheads, composed of two lines with a dot in the middle, a Tulsi-golaka around their necks, and the welfare-bestowing mantra of Madhava in their mouths. The Vishnu-bhakta Madhvacharya came to Mathura and, seeing the Mleccha-yantras situated on the main road, reversed them. The people who came near him became Vaishnavas of his party. On their foreheads was a beautiful tilak like a Karavira leaf, extending to half the nose bridge, a Tulsi-mala on their necks, and the auspicious name of Radha-Krishna on their tongues. The Shaiva-marga-devout Shankaracharya also, by the order of Ramanuja, came to the city of Kashi with his attendants. Reversing the Mleccha-yantra, all those who came under him became Shaivas. On their brows was the tripundra, on their necks was the rudraksha-mala, and in their mouths was the Govinda-mantra. Ramanuja, going to Totadri, became happy. At that time, on his forehead was a subtle line of yellow color between two vertical lines, and on his neck was a Tulsi-mala. The virtuous Varahamihira came to Ujjayini and, after rendering the Mleccha-yantras there powerless, made all the people Shaivas. On their foreheads was the ash of the funeral pyre, on their necks was the rudraksha-mala, and in their mouths was the auspicious name 'Shiva'. Vanibhushana came to Kanyakubja. A crescent-shaped pundra, a red sandalwood mala, and the pure name of the Goddess were in his mouth. Dhanvantari came to Prayag and reversed the Mleccha-yantra. Those who came near him became his followers, wearing a half-pundra and a red dot on their foreheads. Garlands of red sandalwood adorned their necks. The wise Bhattoji went to the excellent Utpalaranya. He always began to chant the name of Vishvanatha, wearing a red tripundra on his head and a rudraksha-mala on his neck. Ropana also came to Ishtika (Eta). There he rendered the Mleccha-yantra ineffective and demonstrated the path of Brahma to the people. Similarly, the Vishnu-bhakta Jayadeva came to Dvaraka; due to this,

the yantra of those Mlecchas there became ineffective. His followers had a red line on their foreheads, a padmaksha-kamalagatta mala on their necks, and the name 'Govinda' on their tongues.
Thus, Vaishnavas, Shaivas, and Shaktas became numerous. The Shaktas were nirguna (attributeless), and the Vaishnavas were saguna (with attributes). Those who were nirguna and saguna were called Shaivas. Nityananda in Shantipura, Hari in Nadiyapattana-Nadiya, Kabir in Magadha (Magahar country), Raidas in Kalinjar, and Sadhana (Sadan) in Naimisharanya went into samadhi. Even today, a great community of Vaishnavas is present here. In this way, Maya and other demons, being unsuccessful, went to Bali."

Chapters 22-23

The Character of Akbar and other final Mughal rulers; the account of the previous births of Tulsidas, Surdas, Mirabai, Tansen, and Birbal, etc.; the expansion of the Gurunda, Mauna, and Mlecchа kingdoms everywhere

Sutaji spoke—"O Shaunaka! Thus the demons, going to Bali, narrated the account of their defeat. The demon king Bali, hearing of the great victory of the gods, summoned the demon lord named Roshana and said, 'You, being born as the son of Timirlinga (Timur Lang), will be famous by the name of Sarusha. Therefore, go there and accomplish the excellent work of the demons.' At this, he, becoming enraged, came to Dehli (Delhi) and began to destroy the men who followed the Vedic path. He ruled for five years. His son was Babur; he ruled for twenty years. (Some years in Samarkand and some days in Bharat.) His son was Homayu (Humayun). The arrogant Homayu disrespected the gods. Then the gods praised Krishna Chaitanya, who was situated in the grove of Nadiya. Hearing the praise, Hari became enraged and created obstacles in his kingdom with his effulgence. Homayu was defeated by his armies. At that time, Sheshashaka (Sher Shah), coming to the beautiful city of Dehli, ruled with great skill for five years.

It is a matter of those same days that an excellent Brahmin named Mukunda, born in the gotra of Shankaracharya, was performing penance in Prayag with his twenty disciples. Knowing that 'the idols of the gods, etc., have been destroyed by the Mleccha-raj Babur,' the Brahmin Mukunda, being distressed, offered his life as an oblation in the fire. His twenty disciples also followed the path of their guru. Once, the Brahmin Mukunda had also consumed a cow's hair along with cow's milk; due to this fault, he was born in a Mleccha-yoni in his next birth. When Humayun was residing in Kashmir (at his brother Makran's place on the Kabul-Kashmir border), a son was born to him, and at that same time, this aerial voice was heard: 'Your son will be very mighty and fortunate. He has been born from a boon received unexpectedly (akasmāt), therefore his name will be 'Akbar', and he will not follow the path of the Mlecchas or pishachas. He whose twenty disciples are Shridhara, Shripati, Shambhu, Varenya, Madhuvrati, Vimala, Devavan, Soma, Vardhana, Vartaka, Ruchi, Mandhata, Manakari, Keshava, Madhava, Madhu, Devapi, Somapa, Shura, and Madana—that same Mukunda Brahmin of a previous birth has, by fate, come to your house in this form.' Hearing such an aerial voice, the pleased Humayun gave charity to those afflicted by hunger and lovingly raised his son. When the son was ten years old, he came to Dehli and, after defeating Sheshashaka, became the king there. He ruled for one year, and later his son Akbar became king.

After Akbar (the Mukunda Brahmin) obtained the kingdom, his seven dear disciples from his previous birth (Keshava, Madhava, Madhu, Devapi, Somapa, Shura, and Madana) were born again in this birth and came to Akbar's court. Mukunda Brahmin's disciple Keshava was born in Akbar's time by the name of Ganasena (Tansen). The Madhava of the previous birth became famous in Akbar's time by the name of Vaijavak (Baiju Bawra). The Madhu of the previous birth became renowned in Akbar's time as 'Haridasagayaka', a knower of all ragas. He was a famous Vaishnava, a follower of the Madhvacharya doctrine. The Devapi of the previous birth became famous in Akbar's time by the name 'Birbal'. He was a western

Brahmin and had the pride of the Goddess of speech, Saraswati. The Somapa of the previous birth, born in the Gautama dynasty, was born in Akbar's time by the name 'Man Singh', and he, the crest-jewel of Arya kings, became Akbar's general. The Shura of the previous birth was born in a Brahmin family in the southern country; he was a pandit, and his name was 'Bilvamangala'. He became Akbar's friend. The Brahmin Madana of the eastern country from the previous birth became famous in Akbar's time by the name 'Chandala'. He was a dancer and an expert in secret sports. These seven kings were situated in Akbar's court, and the thirteen disciples like Shridhara, etc., from the previous birth were established in other places. In Akbar's time, the son of Anapa, Shridhara, became famous by the name of Tulashisharma (Tulsidas), who was an expert in the Puranas. He, after receiving instruction from a woman, became an extremely detached Vaishnava poet in Kashi in the tradition of Sri Ramananda, a disciple of Raghvananda. The Shripati of the previous birth was born in Akbar's time in the form of the great blind devotee poet 'Surdas'; he was one who remained in the doctrine of Madhvacharya. He described the leela of Krishna. The Shambhu of the previous birth was born in Akbar's time in the family of Chandrabhatta by the name of Haripriya; he was a Vishnu-bhakta and was situated in the doctrine of Ramananda. The Varenya of the previous birth was a famous saint in Akbar's time by the name of Agrabhuk (Agradāsa), who was situated in the doctrine of Ramananda. The poet Madhuvrati of the previous birth, devoted to knowledge and meditation and a composer of vernacular poetry, became renowned in Akbar's time by the name 'Kilaka'. The wise Kilaka composed the Rama-leela and became a follower of the Ramananda doctrine. The Vimala of the previous birth became famous in Akbar's time by the name 'Divakara' and sang of the sacred character of the Goddess Sita, and he was situated in the doctrine of Ramananda. Similarly, the Devavan of the previous birth was incarnated in Akbar's time by the name 'Keshava'; he became a follower of Vishnuswami. After composing the *Kavipriya*, etc., he attained the state of a ghost and, after composing the text

named *Rama-jyotsna*, attained heaven. The Soma of the previous birth was born by the name 'Vyasadasa'. He became a follower of the Nimbaditya doctrine. He attained heaven after composing the *Raha-krida* text. The Vardhana of the previous birth became renowned by the name 'Charandas'. He composed the text named *Jnan-mala* and became a follower of the Raidas path. The Vartaka of the previous birth was born by the name 'Ratnabhanu'; he was the author of the *Jaimini-bhasha* and was a follower of the Ropana doctrine. The Ruchi of the previous birth was born by the name 'Rochana'. He was a follower of the Madhvacharya doctrine. He attained heaven after performing many song-filled leelas. The Mandhata of the previous birth became a Kayastha by the name 'Bhupati'. According to the doctrine of Madhvacharya, he made a beautiful translation of the Bhagavata in the Hindi language. The Manakara of the previous birth, with a female sentiment, obtained a female body and became the daughter of a king, renowned by the name 'Mira'. That Mira, a follower of the Madhvacharya doctrine, became extremely famous. Her compositions will be auspicious for the terrible Kali age.

Akbar ruled without opposition for fifty years and, in the end, died and went to heaven. His son was Saloma - Salim (Jahangir). He also ruled like his father. His son was Khurdaka (Khusrau/Shah Jahan); he ruled for ten years. He had four sons. His middle son was Navaranga (Aurangzeb). He conquered his father and brother and ruled. In a previous birth, he was the famous demon named Andhaka. He had come to this land of karma from the part of Andhaka by the order of the demon king. He demolished many idols in all directions. Seeing this, the gods came and said to Krishna Chaitanya, 'O Lord! The king (Aurangzeb), born from the part of the demon king, has been born. He is increasing the demon party by destroying the gods and the Vedas.' The Yajnansha, situated in the forest of Nadiya, hearing this, cursed the lineage of that evil-doer to be destroyed. That evil soul ruled for forty-nine years. At that time, a king named Sevajaya (Chhatrapati Shivaji), who increased the divine party, was born, who was born in Maharashtra and was

an expert in the art of warfare. He killed that evil-doer and gave that place to his son. Then he went to the southern country. His son, named Aloma, ruled for five years and he too passed away. In the lineage of Talana, a powerful Mleccha, 'Phalarusha', was born. He destroyed the Mukala (Mughal) lineage, ruled for ten years, and in the end, was killed by enemies. His son was Mahamada; he ruled for twenty years. At that time, a great plunderer named Nadara (the Persian Nadir Shah Durrani) came to the country and, after killing the Aryas and conquering the gods, he went to the country of Khuraja (Iran). Mahamada's son was Mahamatsya. He took his father's place and ruled for five years. The wicked Mahamatsya, born in the Talanavansha, was killed by the Maharashtrians. Madhava ruled in the city of Dehli for ten years. He obtained the kingdom of the Mleccha Aloma. In that nation, many kings born in their own country arose. In country after country, in village after village, many kings came into being. There was almost no Chakravarti Samrat (universal emperor). The country was divided everywhere under the authority of small Mandalikas (taluqdars). Some people were the masters of only individual villages. Thus, thirty years passed.

After this, all the devas came to Krishna Chaitanya. He, knowing their sorrow on the earth, became absorbed in meditation for a muhurta and said to the gods, 'In former times, the wise Raghava, after conquering the Rakshasa Ravana, had revived the monkeys through a rain of nectar. The small monkeys named Vikata, Vrijila, Jala, Barlina, Sinhala, Java, and Sumatra said to Lord Ramachandra that you should give us our heart's desired boon. Dasharathi Rama, knowing their wishes, gave the daughters born from the celestial damsels by Ravana to the monkeys and, with a pleased mind, said to the monkeys, "The islands which will be in your names, created by Jalandhara, you will be the kings of those islands, and these will be your queens. The Mlecchas who will be born from the trunk of the Nandini cow will be called Gurundas. Conquering them, you will obtain an excellent kingdom." Hearing this, bowing to Hari, they all joyfully went to the islands. O Devas! The monkey-faced Gurunda-people, born in the lineage of Vikata

and inspired by him, came here for the purpose of trade, and their hearts were followers of the doctrine of Isha-putra (Christ, Ishu or Isa Masiha). They are of truthful vow, have conquered desire, are free from anger, and are devoted to the sun. You should reside there and do their work.' Hearing this, the gods, respectfully worshipping the sun, came to Kalikata. In the western island, there was a king named Vikata; his wife, Vikatavati (Victoria), ruled through the Ashta Kaushala Marga (the path of eight skills/Parliament). The seven Gurunda kings in his lineage, who ruled for sixty-four years, were destroyed. Until the eighth Gurunda king, after ruling justly, the Kali-party demon Bali sent a great asura named Mura to the Deva-desha. That Mura, subduing King Wardil, became ready for the destruction of the Arya-dharma. The devas situated in the idols, going to the Mahaprabhu Chaitanya Yajnansha and bowing, told him about the arrival of the demon named Mura. Knowing this, the Krishnansha cursed the Bauddha-panthi Gurunda, saying, 'Those who are in the doctrine of Mura will be destroyed.' Upon this being said, all the wicked Gurundas, inspired by time, along with their armies, were destroyed within one year. That King Wardil also met his destruction. Thereafter, the ninth valiant (educationist) Gurunda named Mekala (Lord Macaulay) came. He ruled justly for twelve years. The tenth, the renowned Gurunda named Lardala (Lord Wavell), ruled righteously for thirty-two years. After Lardala went to heaven, the Aryas born in the Makaranda lineage ruled. Thereafter, the Maunas, residents of Himatunga, obtained the kingdom. They were of a tawny color, with subtle and round noses and long heads, followers of the Buddhist path, and they came to Dehli in lakhs. Their king was Arjika. His son, Devakarna, performed severe austerities for twelve years on the peak of the Gangotragiri for the growth of the kingdom. By the penance of that wise one, the Goddess Ganga gave him her darshan, and Kubera granted him the rank of a Mandalika of the Aryas. Thereafter, the Mandalika Devakarna became a king who protected his subjects. He ruled the earth for sixty years. In his lineage, there were eight deva-worshipping kings. After ruling for two hundred years, they went to heaven. The eleventh Mauna king was

Pannagari. After ruling for forty years, he met his death by serpents. In this manner, the kingdom of the Mauna-jatis came into being on the earth.
After this, the Nagavanshi, Andhravanshi, Kosaladeshiya, Naishadhadeshiya, Saurashtradeshiya, and Gurjaradeshiya kings ruled for many years. In the Gurjara country, Kali was born from the womb of an Abhiri by the name 'Rahu', in the form of Simhika's son. Just as Simhika's son Rahu is situated in the celestial sphere, afflicting the moon, in the same way, the son of the Abhiri, named Rahu, born from the part of Kali, was born to afflict the gods. As soon as he was born, a terrible earthquake began on the earth. All the adverse planets began to cause terrible sorrow. Out of his fear, the devas, abandoning their divine parts from their respective idols, went to the peak of the Sumeru mountain and took refuge in Mahendra. For their welfare, Lord Shakra praised the Jagadambika. Then that welfare-bestowing Goddess, in the form of a maiden, said to the gods, 'O Devas! By my darshan, you will become free from hunger and thirst.' Hearing this, the devas were pleased. The Abhiri's son, Rahu, after ruling for one hundred years, gave up his life and merged into Kali. In his lineage, there were one hundred and fifty kings, who ruled for ten thousand years. They again propagated the destroyed doctrine of Mahamada. All of them became Mlecchas. At that time in the Kali Yuga, there was no study of the Vedas, no varna-vyavastha, and no gods. There was no moral order. The remaining Brahmins began to live on the Arbuda peak and, for twelve years, they worshipped the gods with effort. As a result, a Kshatriya, holding a sword and a shield, emerged from the Arbuda peak. His name was Arvabali. He conquered the terrible Mlecchas and constructed the city of Arvapuri on five yojanas of land. Gradually, the Aryas came and began to settle there, and then the Arya lineage grew. Arvabali ruled for fifty years. In his lineage, there were one hundred and fifty kings. After ten thousand years, the Varnasankaras, who were friends of the Mlecchas, married Mleccha-maidens. Only a nominal number of followers of the Aryan path remained. At that time, a terrible war took place between one lakh Mlecchas from the Malaya country and the Arbudiyan Aryas. In it, the

mighty Mlecchas achieved victory. The entire land became filled with Mlecchas, and the abode of Alakshmi was everywhere.

Chapter 24

The Account of the Second, Third, and Fourth Phases of Kali and the Avatar of Lord Kalki

Sutaji said—"O Shaunaka! Upon the victory of the Mlecchas, Kali honored them. Thereafter, all the demon lords, constructing numerous water vessels, came to Harikhanda. At that time, in Harikhanda, the humans were as mighty as the gods. They fought a terrible war with the demons with arms and weapons, but after ten years, they were all defeated by the demons' illusory warfare. Then those residents of Harikhanda went to Mahendra for refuge. Lord Shakra said to Vishvakarma, 'O Sire! In the seven oceans, the device named Bhrami, created by you, is situated. By the power of that device, humans cannot go from one continent to another; but the illusionist Maya has corrupted it. As a result, my enemies, the Mlecchas, have begun to go everywhere in the seven islands. Therefore, please protect us with the boundary that you have established.' Hearing this, Vishvakarma constructed a divine Bhrami device. By the power of that device, they were all confounded. From the Bhrami-device, a Mleccha-destroying great wind was born. From that great wind, a son was born who was called Vatya. That knowledge-formed Vatya, after conquering the demons, yakshas, and pishachas, honored the twice-born of the three varnas. The mighty Vatya established the Mlecchas in their own varna and adorned the rank of 'Mandalika' on the earth for fifty years. In his lineage in the Kali Yuga, thousands of kings arose, who ruled for sixteen thousand years and were all worshippers of Vayu.

Distressed, Kali again went to the demon king Bali and narrated the entire account of the Vatya dynasty. Then Bali, along with his friend Kali, came to Lord Vamana, bowed, and said, 'O best of Suras! Being pleased with me, you created Kali for my sake, but that Kali has been scorned by the Vatya-Dvijas. O Lord! Only a little time remains for one phase of the Kali Yuga to pass. In

this time, the gods have had more dominion than I. I have given up the authority of the earth because of the maya of Deven-dra. Therefore, please protect this friend of mine, Kali.' Then Lord Vamana Hari, from his first-half part, was born in the house of a Brahmin named Kamasharma, a resident of the Yamuna's bank, from his wife Devahuti, in the form of two divine sons. One's name was Bhogasimha, and the other's name was Kelisimha. They, after conquering the kings born of Vatya, came to the Kalpakshetra. Residing in the city named Raha-kridavati, built by Maya, those two powerful ones held the axis of Kali. In the course of time, in the Kali Yuga, a vast number of Varnasankaras were created. Like birds on a tree, their numbers grew profusely. After two thousand years, they finished off the preceding humans. At that time, the second phase of Kali arrived on earth. At this time, the talk of the Kinnaras is present on the earth. Those demon-like men became only two and a half hands tall, and their age was forty years, and they became actionless like birds. At the end of the second phase of Kali, there will be no marriage, no kings will remain, no one will be industrious, and no one will be a performer of deeds. The descendants of Bhogasimha and Kelisimha will remain on the earth for one hundred and twenty-five thousand years. Therefore, O Munis! You all should come with me to Krishna Chaitanya."

Vyasaji spoke—"O King! Those sages, residents of Vishalapur, with a pleased mind, will go to the Yajnansha and, bowing to him, will ask for permission to go to Indraloka. Then the Yajnansha Chaitanya, Ahlada, the yogi Gorakha, Shankara and other Rudra-parts, and King Bhartrihari and all his other disciples, and other yogis, and the sages of Vishalapur, mounting a celestial vehicle, will go to Devaloka. Then, in the second phase of Kali, Bhogasimha and Kelisimha, born from the Vamana-part, taking recourse to the path of yoga, will be situated in the Kalpakshetra and will increase the demon party.

Upon the arrival of the third phase of Kali, the Kinnaras will gradually be destroyed on the earth. When twenty-six thousand years of the third phase of the Kali Yuga have passed, by the order of Rudra, the Bhrigu-rishi, from his

wife named Saurabhi, will produce mighty humans named Kaulakalpa, who will be the consumers of all the Kinnaras. At that time in Kali, their age will be twenty-six years. The frightened Kinnaras will go to the refuge of the Vamana-part, and then a fierce war will take place between Bhogasimha and the others and the Kaulakalpas. After fighting for ten years, Bhogasimha and all the others will be defeated and will go to Patala. The demons, along with the Vamana-part (Bhogasimha, Kelisimha), will also go to Patala. In the dire Kali Yuga, there will be a terrible creation of the Bhrigu rishi. Those humans will behave like animals with their mothers, sisters, daughters, etc. Blinded by lust, they will produce many sons. In the third phase of Kali, those creations too, after attaining a terrible animal birth, will be destroyed.

In the fourth phase of Kali, the age of man will be twenty years, and after dying, they will go to hell. At that time, like aquatic and wild creatures, they will become eaters of roots and fruits. The terrible hells like Tamisra, etc., which are famous, will all be filled with the humans born on the land of karma. In the fourth phase of the Kali Yuga, the twenty-one hells will suffer from indigestion from the humans born—the hells will be filled with humans. Then Hell will go to Dharmaraja and say that our places are filled with sinners. O best of Suras! The way in which we may return to our natural state, please arrange for such a remedy. Hearing this, Dharmaraja, along with Chitragupta, will go to Brahma in the twilight of the Kali Yuga, and Parameshthi Pitamaha, along with them, will go to the ocean of milk and there, worshipping the God of gods, Jagannatha Vrishakapi, will praise him with hymns based on Samkhya-shastra and will pray for protection. At this, he will say, 'O Devas! For the welfare of the world, this Kashyapa will take birth in the village of Sambhala, and there his name will be Vishnuyasha. His wife's name will be Vishnukirti. Vishnuyasha will narrate the texts of Krishna-leela to the humans, but those great, deceitful, hellish creatures will bind him in terrible, strong bonds and throw him in prison. Then, from Vishnukirti, the complete Lord Narayana, the benefactor of the world, on the eighth day of the dark fortnight of the month of Margashirsha, will be born in

the form of Kalki, in a form causing darkness. Lord Brahma, for the welfare of the devotees, will hold all the scriptures. All those gods will be influenced by his light, and those gods will also take avatars. Lord Bhargava will be born there as several Kalkis, Manvantaras, avatars, Kashyapas, sanatana Krishnas, and Brahma. Then those Brahmins will explain my karma and that of all other gods and the situation of the Brahmins in the Kali Yuga. Then, being pleased, I will appear there. Bowing to me, they will all go to their respective places with me.

The Great Lord Kalki, the Story of His Birth, the Prophecy of the Ashvamedha Yajna, the Worship of the Avimuktas, and the Conclusion of the Pratisarga Parva

Vyasaji spoke—"Then, the great lord Kalki, holding a sword and a shield, will mount a horse and destroy the Mlecchas. Taking up the path of yoga, he will go to the solar orb. The great fire from his yogic power will burn the sinful Mlecchas; their bodies will be destroyed. Then the Mlecchas will be frightened and will go to the country of China. In the Kali Yuga, Kalki will be born there and will return. He, performing his duties as per his varna, will destroy the established order of the Mlecchas. At that time, the fire will burn for twelve yojanas. By its heat, the Mlecchas will be destroyed and will increase in number. At that time, all the people will be childless and will go to the city of China. After the Kali Yuga, he will return again. He will re-establish the dharma as per the varnas. The Mlecchas will be like ashes. Because of the yajna. Then Lord Brahma will show the path of dharma. He will take refuge in Vaivasvata Manu. Then Kalki, along with the Brahmins, Bahus, Vaishyas, and Shudras, will show their forms. Brahmapada will grant strength. From him, many sons will be born. They will perform yajnas of the human dharma. All the gods. In the city of Ayodhya, a kingdom will be established. His son will be named Ikshvaku. King Ikshvaku will take his father, Vaivasvata Manu, and rule for a hundred divine years. Then my karma and that of all other gods will be established. And the Brahmins will explain

my situation. Then, being pleased, I will appear there. Bowing, they will go with me. Then, the month of Kartika will bring a pure period of time. Lord Brahma will have the Vedas recited. On the twelfth day of the bright fortnight, a Thursday, the constellation will be Uttara Phalguni. At that time, Satya Yuga will be established. The name of that Satya Yuga will be Namaha. That Devayan Navami. At that time, a beautiful kanya. The twelfth tithi will be chosen for the birth. On this tithi, the gods. The son of Jina will be born. On that day, Pooja will be performed. That Navami, Avantika and Navami. Her name will be Yashah. And Mahalakshmidaya, a form of auspiciousness. The fruit of the Amla tree. Those who perform shraddha under the Amla tree, and those who eat a meal there, will become wealthy. And those who offer a hundred thousand bilva leaves and tulsi leaves, and worship the Shaligrama stone, and perform shraddha under the Tulsi and Amalaka tree, and those who cook a meal and feed a hundred thousand people. The fruit obtained by doing that, they will attain hundreds of crores of celestial abodes. The one who performs the Kalpavidhi.

Saying to the gods, 'So it shall be,' Lord Bhagavan Kalki, while the gods were watching, disappeared right there and fell asleep. After Lord Kalki is born, the sorrowful Bhavati will destroy the bija of karma by her grace. At that time, the residents of the city, the great lord Prahlad, mounted on his vahana, taking his weapons, will go past the gods. Then Indra, on his thirty-three divine weapons, will fight a terrible war with them. A terrible battle of one divine year will take place. Then I will be defeated by the gods. The defeated gods will go to Shvetasarovar, where the great Lord Hari resides. The gods will praise him. For the welfare of the gods, their praises will create me in my previous part. That form will be Sahasraksha. The mighty Surya will be of the form of Kanti. Influential. Prahlad and the other devaganas and Shukracharya, they, by their own effulgence, will make the sun dim. Then the gods, leaving the city of Prajapati, will go to the sorrowful one. Mahadeva will protect them all. The gods will be fearless and will go to their own abodes. And they will establish the son of Vaivasvata. They will live for a

hundred divine years. At that time, the lifespan of humans will be a hundred years. The four feet of dharma—jnana, dhyana, sham, and dama. Atma-jnana is called jnana, and meditation on the adhyatma is called dhyana. Control of the mind is called sham, and control of the senses is called dama. It is said that there is one foot of dharma for every forty thousand four hundred years. The age of dharma increases with the increase of these virtues."

॥ End of the Fourth Khanda of the Pratisarga Parva ॥

॥ Here ends the Pratisarga Parva within the Bhavishya Purana ॥